PRĀCYAVĀṆĪ-MANDIRA

Comparative Religion and Philosophy Series.

Vol. II

A Critical study of Dārā Shikūh's

SAMUDRA-SANGAMA

Vol I in two parts

By

DR. ROMA CHAUDHURI

Vol. II

First critical edition of the Sanskrit Text of

SAMUDRA-SAṄGAMA

By

DR JATINDRA BIMAL CHAUDHURI

CALCUTTA

1954

Rupees Twelve Only

PRĀCYAVĀṆI-MAṆDIRA

Comparative Religion and Philosophy Series

Vol 2

A CRITICAL STUDY OF DĀRĀ SHIKŪH'S "SAMUDRA-SANGAMA"

An Indo-Islamic Synthetic Philosophy In Two Volumes.

Vol I in two parts

By

DR ROMA CHAUDHURI, M A., D Phil (Oxford) F A S.
Principal, and Professor of Philosophy, Govt Lady Brabourne College, Calcutta, Joint Founder-Secretary, "Prācya-Vānī Mandira" (Institute of Oriental Learning), Calcutta

PART I

Comparative Survey of Indian and Islamic Views (viz of the Upanisads, Vedānta-Systems, Quran and Sūfī-systems).

PART II

English Translation of "Samudra-Sangama", with critical notes, comments, explanations and reference.

Vol II

First Critical edition of the Sanskrit Text of "SAMUDRA-SAṄGAMA"

By

DR JATINDRA BIMAL CHAUDHURI, Ph D (London)
Kāvyatīrtha
Secretary, Sanskrita Siksā Parisat, Govt of West Bengal.

Calcutta, 1954

Published by
Dr. J B Chaudhuri
PRACYAVANI-MANDIR
(*Institute of Oriental Learning*)
3, Federation Street, Calcutta-9

Available at —

PRACYAVANI MANDIR
3, Federation Street, Calcutta-9

DASGUPTA & CO.
54/3, College Street, Calcutta

CHUCKERBORTY CHATTERJIE & Co
15, Bankim Chatterjee Street, Calcutta

SANSKRIT PUSTAK BHANDAR
38/2, Cornwallis Street, Calcutta

ORIENTAL BOOK AGENCY
15, Shukrawar, Poona

POONA ORIENTAL BOOK HOUSE
Sadashiv Peth, Poona

B. N SUR & CO
Gole Market, New Delhi

MEHAR CHAND LACHMAN DAS
P Box No 1165
Nai Sarak, Delhi-6

MOTILAL BANARSIDAS
Po Box 75, Banaras City

100-5
40

146224

Printed by —Sri J C Sarkhel Calcutta Oriental Press Ltd 9, Panchanan Ghosh Lane Calcutta, & Sri Upendra Mohan Biswas, I N A Press, 173, Ramesh Dutta Road, Calcutta

PREFACE

We have graeat pleasure in presenting to the lovers of Oriental Learning the second volume of Prācyavānī Comparative Religion and Philosophy Series The first volume of this series, viz. Sūfism and Vedānta, by Dr. Roma Chaudhuri in two parts was published in 1945 and 1948 respectively

The second volume of the present work, viz the first critical edition of the Sanskrit Text of the Samudra-Sangama was published in the Prācyavānī, the Research Journal of the "Prācyavānī", Vols. v and vi Unfortunately the printing of Vol I of the present work in two parts viz a Critical Study of the Samudra-Sangama and its English Translation could not be finished earlier due to unavoidable reasons, and this long delay causing inconvenience to our members as well as to general readers is very much regretted.

It is needless to point out the Value of the present work from historical as well as cultural points of view It is the only known attempt to undertake in actual writing a Comparative Study of Hinduism and Islam, bringing out their points of similarity Coming as it does from the pen of a Muslim Prince, the great grand-son of Akbar, the great protagonist of communal harmony and good will, its value is doubly enhanced That only a single manuscript of this invaluable work is so far known to exist will also make for the great research value of the present work

Our grateful thanks are due to our esteemed friend Prof Dr P K Gode, for very kindly sending the Ms of this work for my use We are very grateful to the Govt of India for kindly bearing half the expenses of the present work as well as of some others

Pracyavani
3, Fedaration Street
P O Amherst St.
Calcutta-9
19th February, 1954

J. B Chaudhuri
Joint Secretary

CONTENTS

Vol I

PART I

PAGE

PART A

A short sketch of the life of the author Dārā Shikūh . 1

Dārā Shikū's achievements in the fields of Learning & Culture, 2

PART B

The "*Samudra-sangama*" by Dārā Shikūh

(1) Date of Composition .. . 5

(2) Contents of "Samudra-sangama" . 6

PART C

Critical & Comparative Study.

Section 1 The Elements 9

Stated points of similarity

(1) Number of Elements . . 9

(2) The Eternity of the Ether 9

(3) "Ishk" and "*Māyā*" as principles of Creation . 9

(4) The soul of the Prophet and Hiranyagarbha 9

(5) The Earth as the Originator of all things . 9

Critical Comments

(1) Number of Elements 9

(2) (i) The Eternity of the Ether . 9

(ii) Islamic (Orthodox) Doctrine of Creation 10

(iii) Sūfi Doctrine of Creation 10

(iv) Indian Doctrine of Creation *Satkāryavāda* 11

(v) General Comparison between Indian & Islamic views .. 12

(3) (i) "*Ishk*" and "Māyā" . 12

(ii) Meaning of the term "*Māyā*" 12

PAGE

(iii) Purpose of Creation ... 12
(a) Islamic (Orthodox) view ... 13
(b) Sūfi view 14
(c) Vedānta view 15
(d) General Comparison between Indian & Islamic views 16

(4) (i) The Soul of the Prophet & Hiranyagarbha 17
(i) Creation from Darkness Indian & Sūfī views 18

(5) (i) The Earth as the Originator of all things 18
(ii) Upanisadic Doctrines of Creation 19
(iii) Vedānta Doctrines of Creation ... 19

Section 2 The Sense-organs

Stated points of Similarity 20
(1) Number of Sense-organs .. 20
(2) Number of Internal organs .. 20
(3) Number of Organs of Knowledge .. 20
(4) Doctrine of Evolution 20
(5) God's Immanence 20
(6) Meditation on Sound 21

Critical Comment

(1-3) Number of Sense-organs, Internal Organs, & Organs of Action 21

(4) (i) Doctrine of Evolution 21
(ii) Islamic (Orthodox) Doctrine of Evolution .. 21
(iii) Sūfī Doctrine of Evolution 22
(a) Ibnul Arabi's view 22
(b) Nasafi's view 23
(c) Shabistari's view .. 24
(d) Rūmī's view . 24
(e) Jīlī's view .. 25
(f) Jāmī's view 26

PAGE

(iv) Sāmkhya Doctrine of Evolution . 26
(v) General Comparison between Indian & Islamic views 28
(5) (i) God's immanence 29
(ii) Islamic (Orthodox) view ... 30
(iii) Sūfī view 30
(a) View of Panentheistic Sūfīs 31
(b) View of Pantheistic Sūfīs 31
(c) View of Monistic Sūfīs 31
(d) View of Deistic Sūfīs 31
(e) View of Rūmī .. 32
(iv) Vedānta View 32
(v) General Comparison between Indian & Islamic views 32
(6) (i) Meditation on Sound .. 34
(ii) Indian view . 34
(iii) Sūfī view 37
Section 3 *Meditation* 37
Stated points of Similarity 37
(1) Meditation on the Identity between God & Soul . 37

Critical Comments

(1) Meditation on the Identity between God & Soul 38
Section 4 *The Attributes of God* 38
Stated points of Similarity 39
(1) Twofold Attributes of God 39
(2) Three *Gunas* of God 39
(3) Presiding Deities of the three Gunas . .. 39
Critical Comments . 39
(1) (i) Two-fold Attributes of God 39
(ii) Islamic (Orthodox) View . 39
(iii) Sūfī View .. 41
(iv) Vedānta View . 42
(v) General Comparison between Indian & Islamic Views 43
(2) Three Gunas of God . 45
(3) Presiding Deities of the Gunas 45

PAGE

Section 5 The Soul .. 45
Stated points of Similarity . 46
(1) Two kinds of Soul ... 46
(2) The Supreme Soul 46
(3) Relation between the Absolute, the Supreme Soul & the the Individual Soul 46
Critical Comments ... 46
(1) (i) Two kinds of Souls . 46
(ii) Islamic (Orthodox) View 46
(iii) Sūfī View 47
(iv) Vedānta View . . 48
(v) General Comparison between Indian & Islamic Views . . 49
(2) The Supreme Soul ... 50
(3) (i) Relation between the Absolute, the Supreme Soul & the Individual Soul. 50
(ii) Islamic (Orthodox) View 50
(iii) Sūfī View . 50
(iv) Vedānta View ... 51
(v) General Comparison between Indian & Islamic Views 53
Section 6 The Vital-breath ... 56
(i) Indian View . 56
(ii) Islamic View . 56
Section 7 The Four Worlds 57
Stated points of Similarity . 57
(2) The Four Worlds 57
(2) Metaphysical & Ethical significance of the Four Worlds . .. 57
Critical Comments . .. 57
(2) (i) The Four Worlds Islamic (Orthodox) View 57
(ii) Sūfī View 58
(iii) Vedānta View . . 58
(iv) General Comparison between Indian & Islamic Views 60

PAGE

(2) Metaphysical & Ethical Significance of the Four Worlds .. 60
Section 8 *The Sound* 60
Section 9 *The Light* 60
Stated points of Similarity . 61
(1) Light as the Essence of God . 61
(2) Three kinds of Light . 61
(3) Manifestation of Light 61

Critical Comments . 61
(1) (i) Light as the Essence of God . 61
(ii) Islamic (Orthodox) View 61
(iii) Sūfī View 61
(iv) Upanisadic View 61
(v) Vedānta View . 61
(vi) General Comparsion between Indian & Islamic Views 62
(2) Three kinds of Light . 63
(i) General Comparison between Indian & Islamic Views
(3) Manifestation of Light 63
(i) General Comparison between Indian & Islamic Views
Section 10 *The Vision of God* .. 63
Stated points of similarity 63
(1) Vision of God 63
(2) Five Kinds of Vision of God .. 63

Critical Comments . 64
(i) Vision of God . .. 64
(ii) Islamic (Orthodox) View ... 64
(iii) Sūfī View . 64
(a) View of Moderate Sufis .. 65
(b) View of other Sūfīs ... 65
(iv) Upanisadic View . . 66
(v) Vedānta View .. . 67

PAGE

(vi) View of Gaudīya or Bengal School of Vaisnavism 68
(vii) General Comparison between Indian & Islamic Views 68
Section 11 The Names of God 69
Stated points of Similarity 69
(1) Sanskrit & Arabic-Persian Synonyms of Divine Names 69
(i) Islamic (Orthodox View) .. 69
Critical Comments ... 69
(1) Sanskrit & Arabic-Persion Synonyms of Divine Names 69
(i) Islamic (Orthodox) View 69
(ii) Ṣūfī View ... 69
(iii) Vedānta View .. 70
Section 12 Apostleship & Saintship 71
Stated point of Similarity . 71
(1) Three Kinds of Apostleship 71
Critical Comments
(1) (i) Three Kinds of Apostleship 71
(ii) Islamic (Orthodox) View 71
(iii) Ṣūfī View | The Perfect Man 73
(iv) Vedānta View The *Avatāras* 74
(v) General Comparison between Indian & Islamic Views 75
Section 14 The Quarters. ... 77
Section 15 The Firmaments 77
Section 16 The Worlds ... 77
Section 17 Divisions of the World 77
Stated points of Similarity
(1) Number of worlds etc. 77
Critical Comments ... 77
(1) (i) Number of Worlds, etc. 77
(ii) Islamic (Orthodox) View 77
(iii) Sūfī View 78
(iv) Vedānta View Paurānic Account. ... 78

PAGE

(v) General Comparison between Indian and Islamic Views ... 79
Section 18 The World of the Dead ... 80
Stated points of Similarity ... 80
(1) Resurrection and Journey to Heaven or Hell ... 80
(2) Theory of Extraction Theory of Special Grace or Intervention ... 80
Critical Comments ... 80
(1) (i) Resurrection and Journey to Heaven or Hell ... 80
(ii) Islamic (Orthodox) View Resurrection, Heaven and Hell ... 81
(a) Resurrection ... 81
(b) Heaven ... 83
(c) Hell ... 86
(iii) Sūfī View ... 86
(iv) Vedānta View *Svarga*, *Naraka* and *Apavarga* ... 86
(a) Destiny of a Pious Worker *Svarga* or Heaven ... 86
(b) Destiny of a Sinner *Naraka* or Hell ... 87
(c) Destiny of a Knower *Apavarga* or Salvation ... 88
(d) *Deva-yāna* and *Pitr-yāna* Path of Gods and Path of Fathers ... 88
(v) General Comparison between Indian and Islamic Views ... 89
(a) Resurrection, Heaven and Hell ... 89
(b) *Law of Karma*, Heaven and Salvation ... 90
(2) (i) Theory of Extraction Theory of Special Grace or Intervention ... 92
(ii) Islamic (Orthodox) View ... 92
(iii) Sūfī View ... 93
(a) View of Kalābādhī ... 94
(b) View of Jīlī ... 95
(iv) Indian View ... 95

PAGE

(v) General Comparison between Indian and Islamic Views ... 96

Section 19 *The Great Dissolusion* (Resurrection) ... 96

Section 20 *Salvation* ... 96

Stated points of Similarity . 97

(1) Salvation and Heaven 97

(2) Kinds of Salvation ... 97

Critical Comments 97

(1) (i) Salvation and Heaven ... 97

(ii) Islamic (Orthodox) View 97

(iii) Sūfī View 98

(a) View of Moderate Sūfīs 98

(b) View of Pantheistic and Monistic Sūfīs 98

(c) View of Monistic Sūfīs maintaining illusoriness of the World 99

(d) View of Rūmī . 99

(iv) Vedānta View .. 102

(a) Advaita View .. 102

(b) Viśiṣtādvaita View 103

(c) Dvaitādvaita View . 103

(d) Dvaita View 104

(e) Śuddhādvaita View 104

(v) General Comparison between Indian and Islamic Views . . 104

(2) (i) *Kinds of Salvation* 108

(ii) Islamic (Orthodox) View 109

(iii) Sūfī View 109

(a) View of Moderate Sūfīs ... 109

(b) View of other Sūfīs *Three-fold Journey* of the Mystic 109

(iv) Vedānta View 110

(a) Advaita View 110

(b) Viśiṣtādvaita View etc ... 110

PAGE

(c) Gaudīya Vaisnava View 110
(v) General Comparison between Indian and Islamic Views *Jīvan-Mukta* and Perfect Man .. 112
(vi) Dārā's Shikūh's View . 114
Section 21 The Day and Night of God ... 117
Section 22 The Eternity of the Cycle of Existence 117
"Din-I Ilahi" and "Samudra-Sangama" .. 118
Epilogue 120

Volume I, Part II

English Translation ... 121

Volume II

Sanskrit Text 1-16

Vol I & Part I

A CRITICAL STUDY

OF

SAMUDRA-SANGAMA

OF

DĀRĀ SHIKŪH

An Indo-Islamic Synthetic Philosophy

PART I

Comparative Survey of Indian and Islamic views (viz of the Upanisadas, Vedānta-Systems, Quran and Sūfī Systems)

By

DR ROMA CHAUDHURI

SAMUDRA-SAṄGAMA

By

Muhammad Dārā Shikūh

PART I

1. A short sketch of the life of the author, Dārā Shikūh

Prince Muhammed Dārā Shikūh, the author of this unique Sanskrit work, *"Samudra Sangama"* (*"The Confluence of Oceans"*), which is the same as the Persian work *"Majma-ul Bahrain"* (*"The Mingling of Two Oceans"*) composed by him in the same year, was the eldest and most beloved son of Emperor Shāhjahān, and his tragic history is too well-known to require any detailed account here In his famous work *"Safinat ul-Awliya"* (*"Lives of Saints"*), Dārā himself states that he was born in the suburbs of Ajmir, by the lake of Sāgar Tāl, on the last day of Safar, on Monday midnight in 1024 A H or 1615A D Emperor Shāhjahan, who was a devoted follower of the famous saint and mystic Muinuddin Chishti, often took a pilgrimage to the tomb of the saint in Ajmer, and prayed to him for a son, as he had then only two daughters. It was really providential and very significant that Dārā Shikūh, who himself turned out to be a deeply religious man with a great thirst for Truth, should have been born in a place, hallowed by the memory of such a great saint, as a result, as commonly believed, of his father's suppications to this great and good person Dārā being his father's best beloved son was kept by him near him in his court, and not sent to distant places as Governor, as done in the case of other three princes Shuja, Murad and Aurangzib This further deprived Dārā, who was by nature of a scholarly and devoted type, in having any first hand administrative experince or direct contact with the people Accordingly, it was not surprising that in the struggle for succession, which followed the illness of Shāhjahan in 1067 A H or 1657 A D, he was finally outwitted and defeated by his brother Aurangzib Dārā was captured by his Afghan host, Jiwan of Dadar, brought back to Delhi and paraded through the streets on elephant-back He was charged and found guilty of apostasy from Islam and executed, under orders from Aurangzib, in 1069 A H or 1659 A D

2 Dārā Shikūh's achievements in the fields of Learning and Culture

Although brought up in the midst of the pomp and grandeur, luxuries and lavishments of the Moghul Court, as the apple of the eye of his great Emperor father, Dārā Shikūh, turned out to be a great scholar and mystic, with an unsatiable thirst for knowledge and deep-rooted Sūfistic leanings He read extensively, not only from the Holy Quran and Traditions of the Prophet (Hadith) and other works on Orthodox Islam, but also from numerous works on Sūfism His thirst for knowledge and hankering after Truth led him to read the Holy Books of other religious systems no less, such as Christianity and Hinduism (See below P 3) He was a deeply thoughtful man and liked to arrive at his own, independent conclusions after due understanding and deliberations That is why, we find him engaged in religious discourses with a large number of saints and sages of both sects, Islam and Hinduism. He was initiated into the Kādirī Order by his spiritual preceptor, Pir Mullā Shah or Lisānullāh in 1049 A H Dārā also held in high esteem the Hindu saint Bābā Lāl Bairāgi, or Lāldās, whom he mentions in the *"Samudra Sangama"* (See Translation in Persian and *"Samudra-Saṅgama"* P 9 Text) He invited Bābā Lāl to his palace and had a long conversation with him on religious topics which was recorded by his Secretary Chandra Bhān

Dārā Shikūh was the author of quite a large number of works, and he started quite young In his twenty-fifth year (1049 A H) he wrote *"Safinat-ul Awliya"* or lives of the saints of Islam, about 411 in number, including the Prophet, his wives and daughters, saints of different orders as well as women mystics In his twenty-eighth year (1052 A H) Dārā composed his second work, also biographical in nature, called *"Sakina't ul-Awliya"* or lives of Miyān Mīr or Miyān Jiv, the spiritual guide of Dārā's own spiritual preceptor Mullā Shāh, and his many disciples Dārā's third work was one on Sūfism, entitled *"Risala i-Hak Numā"* or "Compass of the Truth" As stated by Dārā himself, this work is a compendium of some famous works on Sūfism and discusses the various stages in the Path, as well as the means to highest spiritual perfection The fourth work by Dārā *"Shathiyāt or Hasanat ul-Arifin,"* completed in 1064 A H, is also on Sūfism, being a collection of Sūfistic maxims, including ecstatic utterances of great mystics like Bayazid, Dhun-Nun-al-Misri, Junaid, Ghazali, Jilani, Ibn Arabi etc, as well as the sayings of the Prophet and the Caliphs, and the great Hindu saint Bābā Lāl The fifth and sixth works by Dārā, *"Majma-'ul-Bahrain"* in Persian and *"Samudra-Sangama"* in Sanskrit or "The Mingling of Two Oceans" were completed in his forty-second year in 1065 A.H or 1657 A D. His seventh work, *'Sir-i Akbar"*, or

"The Great Secret", is a translation of some fifty chapters of the *Upanisads* composed in 1067 A H i e, two years before his execution Dārā is also credited to be the translator of the *Bhagavadgītā* in the same year Dārā was the author of some other works as well He has also left for us a large number of letters and mystic poems

Besides Dārā's own compositions, there are some works written at his instance For example, as already stated, his Secretary Chandra Bhān at his instance composed, "*Mukalima-i-Dārā Shikuh Wa Bābā Lāl*", recording the conversation between Dārā and the great Hindu saint Bābā Lāl on various topics of Hindu Religion and Ethics Another important work on Hindu Religion and Philosophy, viz, *Yoga-Vāśistha* was translated into Persian by one of his courtiers, in collaboration with some Pandits, in 1066 A H

Dārā Shikūh was also a great patron of Fine Arts and himself a good Calligraphist, having taken lessons in penmanship from the famous Calligraphist Āka Abdur Rashid[1]

From the above, it will be clear that Dārā Shikūh was relly a great scholar, mystic and lover of Arts, combined into one While himself a devout Muslim, he was, at the same time, singularly free from narrow-mindedness, bigotry or fanaticism of any kind, and never hesitated to recognise the Truth in other religions The great maxim of the Hindu saint Bābā Lāl, quoted by Dārā in his "*Shathiyāt*" viz '*Truth is not the monopoly of any one Religion*' seems to have guided his life all throughout Accordingly, as stated above, he undertook a thorough study of the Holy Books of other Religions, and himself translated two of the famous Hindu Scriptures, *Upanisads* and *Gītā*. Dārā was specially attracted by the *Upanisads* When after studying the Holy Books of Christianity, he could not find there, to his satisfaction, a full solution of the great problem of *Tawhid* or Monotheism, he read the *Upanisads* and found there what he had been seeking so far, viz the supreme Monotheistic Ideal Hence, in his Introduction to his translation of the *Upanisads* "*Sirr i-Akbar*" ("The Great Secret"), he says, "I read the Old and the New Testaments and the Psalms of David and other Scriptures, but the discourse on *Tawhid* found in them was brief and in a summary form, and from the easy translations which have been made by interested persons, the object could not be realised" So, Dārā studied the works of the Hindus "who do not deny monotheism" and found that Monotheistic verses of the four *Vedas* had been collected in the *Upanisads* Accordingly, he undertook a translation of the *Upanisads* with the help of the saints and scholars of Banaras In the Introduction to the work, he

1. For details, see Introduction to "Majma-ul-Bahrain", Asiatic Society Ed

further says : "Any difficult problem or sublime idea that came to his (i e, Dārā's) mind and was not solved inspite of his best efforts, becomes clear and solved with the help of this ancient work (i e the *Upanisads*), which is undoubtedly the first Heavenly Book and the fountain-head of the ocean of Monotheism, and in accordance with or rather an elucidation of the Qurān "[1]

It was, therefore, exceedingly fit that Dārā Shikūh, the great grand-son of the great grand-father Akbar, should have undertaken to compose a comparative account of the two great Religions of India, Hinduism and Islam, emphasising their fundamental similarities, rather than magnifying their superficial differences Whether from the strictly philosophical and academical standpoints such similarities are more fundamental than the alleged differences, or conversely, is not the real point at issue here, The real point is this noble endeavour, on the part of a ruling Prince, to bring out, even at the cost of being mis-understood and comdemmed, what is great and good in the much-maligned Religion of his subjects In this sense, Dārā Shikūh, the author of the "*Majna-ul-Bahrain*" and the "*Samudra-sangama*" is indeed a worthy suceessor of Akbar, the propounder of the exquisitely unique Composite Religion of Hinduism and Islam, called *Din Ilahi*

PART II

1. The "Samudra-Sangama"

By

DĀRĀ SHIKŪH

(1) Date of Composition

The Sanskrit work "*Samudra-Sangama* by Dārā is the same, as stated above, as the Persian Work "*Majma-ul Bahrain*" or "The Mingling of Two Oceans" While quite a large number of Manuscripts of the Persian work '*Majma ul Bahrain*" are available, it is unfortunate that only a single Manuscript of the precious Sanskrit work "*Samudra-Sangama*" is so far known to exist [1] Fortunately, however, the text of this Manuscript is correct enough to give us a clear idea of the contents A few differences are found between the Persian and Sanskrit versions of the work But as they are not important enough to make any changes in the contents of the two works, these have been noticed in their respective places in the Translation, and need not be mentioned here

The "*Samudra-Sangama*" begins as follows, after the Panegyric —

"अथ कथयति वीतराग-विगतशोकसन्दोह्-महम्मद्-दाराशुकोह् ।"

"Now speaks Dārā Shikhūh the *Fakir*, devoid of earthly attachments and free from all griefs"

Dārā is fond of referring to himself as "the unafflicted, unsorrowing *Fakir*", and this description of himself is found in his other works too

The colophon to the "*Samudra-Sangama*" reads as follows —

"सहस्रोत्तर-पञ्चषष्टितमे संवत्सरेऽस्मत्-परम-शकाब्द्यतीते द्विचत्वारिंशत्तमे च संवत्सरेऽस्य वीतरागस्यायुषो विद्यमाने परमेश्वरेण सत्करणीयः स्वजनश्श्रेष्ठतमोऽस्मत्-परम-सिद्ध सपरिवार-प्रतिनिधि-समूह्" ।

"इति श्रीसमुद्रसङ्गमनामा ग्रन्थः परिपूर्णतामगमत् ॥"

"In the year 1065 A H (1657 A D), corresponding to the forty-second year of the age of this *Fakir* (viz Dārā Shikūh, the author), free from all earthly attachments"

"May God grant blessings to our Prophet, the best among our people, as well to his representatives, with their families"

"Here ends the treatise called "*Samudra Sangama*".

The post-colophon reads as follows —

"शुभं भवतु लेखक-पाठकयो. ॥श्री.॥

संवत् १७६५ वर्षे मार्गशिर वदि सप्तम्यां चन्द्रजवारे ॥श्री॥"

---

1. Poona Bhandar Oriental Research Institute

"May the author and the reader prosper *Śrīh*

In the Samvat 1765 (1709 A D) in the month of *Agrahayāna* (November —December), Monday, *Śrīh*

From the above colophon and post-colophon, it is quite clear that the "*Samudra-Sangama*" was completed by Dārā Shikūh in 1065 A H or 1657 A D when he was aged forty-two , and that the scribe completed his copying in the Samvat 1765 or 1708-9 A D

(2) Contents of the "Samudra-Sangama"

The "*Samudra Sangama*" begins with an Introduction, in which the author states (i) his reasons for undertaking the work, as well as refers to (ii) the readers for which it is meant As regards (i), he says —

"परिभाषाभेदातिरिक्तं कमपि भेदं स्वरूपावाप्तौ नापश्यम्, अतश्च द्वयोरप्येकवाक्यतामकरव, ततश्च सत्यावाप्त्यधिकारिभिरवश्यं ज्ञातव्यानां सफलानां कतिपय-वाक्यानां सारस्यसंग्रहमकरवं, ज्ञानिनोर्द्वयोरपि मत-समुद्रयोरिह सङ्गम इति नाम चास्थापयं 'समुद्रसङ्गम' इति ।"

"But I did not find any difference whatsoever, except verbal, in the way in which (the Hindu and Muslim saints) sought to attain Truth Hence I made these two (Hinduism and Islam) harmonious with each other Then I made a collection of the substances of several useful texts which should certainly be known by those who are entitled to know Truth This is the mingling of two Oceans of these two kinds of knowers (Hindus and Muslims) Hence it is given the name of "*Samudra-Sangama*" or "The Mingling of Two Oceans"

Thus, Dārā Shikūh says that the work "*Samudra-Sangama*" was composed by him for bringing to light the less known fundamental similarities between Hinduism and Islam in the midst of their more known merely verbal dissimilarities

As regards (ii), Dārā says —

"स्वानुभवानुसारेण च निर्णीय तत्त्वार्थं स्वकुटुम्बेष्वनुकम्पया कृतोऽयमारम्भः न पुनरज्ञानिनो विभिन्न-मत-सम्बन्धिनो बोधनेन मम प्रयोजनमिति ।"

"Having ascertained the real meaning of Truth according to my own intuition and realisation, I am beginning this (work) for the benefit of my own relatives and kinsmen, but I do not think it necessary for me to enlighten those ignorant people who entertain a different view"

Thus, Dārā meant this work to be read by the members of his own family, relatives and kinsmen only, and not by the common folk of either

community In the Introduction to his Persian Translation of the *Upanisads*, also, Dārā makes exactly the same observation This shows that although believing in the great Monotheistic Truth, contained in Hinduism, as well as in the fundamental similarity between Hinduism and Islam, he was, at the same time, fully aware that such high and deep things were not for the consumption of the masses The great and wise Sanskrit maxim "अरसिकेनु रसस्य निवेदनं शिरसि मा लिख मा लिख" "Do not, under any circumstsnce, express deep sentiments to those who are incapable of appreciating them", seems to have guided Dārā also Hence, it is clear from his work that Dārā Shikūh, like his illustrious grand-father Akbar, did not contemplate to reform the masses, bring about a revolutionary change in the existing ideas and practices or preach a new Synthetic Religion His purpose was more to enlighten a small circle of people of advanced views and sympathetic outlook It is clear, however, from the regrettable later events that Dārā failed to achieve even this much, and was practically alone in his own unique beliefs and convictions, in his surprisingly broad views and universal outlook.

After the Introduction, there are 22 Sections as follows —

1 The Elements
2. The Sense-organs
3 Meditation
4 The Attributes of God
5 The Soul
6 The Vital breaths
7 The Four Worlds
8 The Sound
9 The Light
10 The Vision of God
11 The Names of God
12 Apostleship and Saintship
13 The Brahmānda (found in the Persian treatise, but not in the Sanskrit one)
14 The Quarters
15 The Firmaments
16 The Worlds.
17 Divisions of the Worlds
18 The World of the Dead
19 The Great Dissolution
20 Salvation
21 The Day and Night of God
22 The Eternity of the Cycle of Existence

Thus, in the Persian work there are 22 Sections (A S B Ed), but in the Sanskrit, only 21

If we glance at the contents, the arrangement does not seem to be at all systematic, but is rather haphazard in nature Philosophy, as well-known, deals with three great problems, viz those relating to Matter, Soul and God These are the famous *Tri tattvas* or Three-fold Realities *Acit, Cit, Īsvara,* recognised by Indian Philosophical Systems in general Again, according to Sāmkhya theory, accepted by other Systems, the order of creation is as follows —

Puruṣa (Soul) and Prakṛti (Primal Matter)
|
Mahat or Buddhi
|
Ahamkāra.
|
11 organs | Tanmātrās
(5 sense-organs and 5 organs of action, and Mind) | Mahā-bhūtas

Accordingly, here the sections should have been arranged as follows —

Matter

1. The Sense organs
2 The Vital-breaths
3 The Elements
4 The Brahmānda
5 The Four Worlds
6 The Worlds
7 Division of the Worlds
8 The Firmaments
9 The Quarters
10 The Eternity of the Cycle of Existence

Soul

11 The Soul
12 Apostleship and Saintship
13 The World of the Dead
14. The Great Dissolution (Resurrection of the Soul)
15 Salvation (of the Soul)

God

16 The Attributes of God
17 The Names of God
18 The Day and Night of God
19. The Sound (of God)
20 The Light (of God)
21 Meditation
22 Vision of God

2 Critical and Comparative Study

Section 1 The Elements

In this Section, the processes of Creation [1] or *Srsti* and Dissolution or *Pralaya* have been delineated, and attempts have been made to show the similarities between the Hindu and Islamic views Accordingly, the following points of similarity have been noted —

Stated points of similarities

(1) Number of Elements

The Elements are five in number, viz Earth, Water, Fire, Air, and Ether

(2) The Eternity of the Ether

The Ether, from which everything else originates, is eternal and uncreated In the Holy Quran, there is a passage (*LV* 26) which depicts the Face of the Lord as abiding even when everything else on earth passes away, and it is said that here "The Face" means the Ether.

(3) "Ishk" and "Māyā" as the principles of Creation

From the Ether, there arises first a substance called *"Ishk"* or Love which is the same as "Māyā" in Hindu Philosophy

(4) The Soul of the Prophet and Hiranyagarbha

From this, again, there arises the Great Soul or the Soul of Prophet Muhammad, corresponding to Hiranyagarbha in Hindu Philosophy, also figuratively called "Amā" or Darkness

(5) The Earth as the originator of all things

All objects, finally, originate from the Earth and are, again, dissolved into it

3 Critical Comments

(1) Number of Elements

Generally speaking, there does exist a similarity between Hindu and Islamic Doctrines of Creation and Dissolution

2 (i) The Eternity of the Ether

But it is doubtful whether really the Ether can be called eternal and uncreated according to Islamic Philosophy, as asserted above For,

1 For an account of Hindu and Islamic views of Creation, see P.10 ff.

according to it, the world is not eternal and uncreated, as held in Indian Philosophy, and the word "Face" in the above passage seems to be more appropriate in its literal sense, and does not appear to mean "Ether" [1]

(ii) Islamic (Orthodox) Doctrine of Creation [2]

According to Islam, the universe is non-eternal, only a created effect of God, and is again destroyed by Him According to this view, God is a transcendent Creator, who creates the world out of nothing and so is Himself not its material (Upādāna) cause, as held by the Vedantists, but only its efficient (*Nimitta*) cause So according to this view, God Himself is never transformed into the universe

(iii) Sūfī Doctrine of Creation [3]

According to the *Sūfīs* no less, whose view stands nearest to the Indian view among all the Islamic doctrines, the universe is non-eternal Those *Sūfīs* (Kalābādhi, Hujwiri, etc) who, like Orthodox Islam (see above), hold God to be merely a transcendent Creator, absolutely different from the created world in essence and attributes, never immanent in it, never transformed into it—can, of course, logically hold, like Orthodox Islam, that God creates the universe out of nothing by an absolute act of will God simply commands "Be" ! and the universe at once becomes, and so it is non-eternal, God alone is eternal But the Idealistic *Sūfīs* (e g Hallāj, Jīlī, Jāmī, etc) hold in opposition to Orthodox Islam, that the universe is nothing but the outward manifestation of God, the Absolute Thought—nothing but His objectified essence Still they hold, like Orthodox Islam, that the universe is non-eternal Thus, the great *Sūfī* Hallāj says that when God desired to project out of Himself His own essence—His supreme love and joy—He looked into eternity and brought forth from non-existence an image, an image of Himself, viz Adam, endowed with all His names and attributes But this is self-contradictory, for, if the image be the outer projection of God's own essence, how can it be brought forth from nothingness ?

Another great Sūfī Jīlī [4] also holds that God brings things from *non being* to *being in His Knowledge*, then from that to *actual being* Hence the world is non-eternal Jili himself sees the logical difficulty involved in his theory viz that if things are brought forth from non-being to being in God's Knowledge, then it follows necessarily that at first, i e at the first stage, God does not know those things, then later on, i e at the second stage, He *comes* to know them, which is impossible for the omniscient God So, in trying to get rid of this difficulty, Jīlī gives an ingenious solution, viz

1 The text is is follows —"All on the earth shall pass away But the face of thy Lord shall abide resplendent with Majesty and Glory' (Quran *LV*. 26)

2. See below p. 12, 13 3. See below p 14. 4. See below p 14.

that, of the three states of the world,—(i) non-being (ii) potential being in God's knowledge (iii) actual being,—there is an interval of time between the last two stages and not between the first two Thus, the first precedes the second only *logically* and not chronologically Hence, God knows the world as He knows Himself Yet God alone is eternal, not the world But this, too, is equally inconsistent, for, if God knows the world from all eternity, the world, too, must be existent from all eternity, otherwise, God cannot know it as He knows Himself Hence here, either God had at first no knowledge of the non-existent world, or, the world was never non-existent or outside God's knowledge

Only a few Sūfīs have taken the world to be eternal like God The great pantheist Sūfī *Ibnu'l-Arabi*, e g holds that the process of creation is nothing but God's process of knowing Himself Hence, the relation between God and the world is that between the self, the knowing subject, and itself, the known object In knowing Himself thus, God knows the world that is in Himself, and distinguishes it as an object Thus, the world exists potentially in God from all eternity, and creation means that God brings the world from potential being in His knowledge, and not from non-being, to actual being Thus, the view of Arabi is far more consistent than that of Jīlī whom he precedes [1]

(iv) Indian Doctrine of Creation : Sat-kārya-vāda. [2]

In this connection, we may discuss the Sāmkhya and Vedānta doctrines of creation, viz Sat-Kārya-Vāda According to this doctrine, the effect is present in the cause from the very beginning, hence the effect is not *created* anew just at that moment, but is only *manifested* through the help of certain instrumental causes • E g when we churn milk and get butter from it, butter is not a newly created effect, as it was present in the milk from the very beginning in a subtle or potential form and is now manifested in a full-fledged form through the help of churning, etc In exactly the same way, *Cit* and the *Acit*, souls and matter, lie latent in God as His *śaktis* or powers before actual creation, and come to be manifested, during actual Sṛṣṭi or creation, through the will of God During *Pralaya* or destruction, again, they return to God and remain as His subtle powers, as before Thus, the universe is eternal, according to the Theistic Schools of the *Vedānta* propounded by Rāmānuja, Nimbārka, Madhva, Vallabha, etc According to *Śamkara*, the main propounder of the Monistic School of *Vedānta*, from the real, transcendental point of view, there is only one Reality, viz *Brahman*, and so there is no question of creation at all It is only from the lower empirical

1. See below p. 14.
2. See below p. 15.

standpoint, which is ultimately negated, that there is a universe and the question of creation arises Here Śamkara accepts the views of Rāmānuja and the rest

In this sense, the above statement that the *Cidākāśa* or the Universal Ether is uncreated and eternal is correct

(v) General Comparison between Indian and Islamic Views.

But, as we have seen, according to Orthodox Islam and most of the Sūfīs, God alone is eternal, not the world This is a fundamental point of difference between the Indian and Islamic views Hence, the above statement in the text that the universal Ether is uncreated and eternal, according to Islam, does not seem to represent the view of Islam in general [1]

(3) (i) "Ishk" and "Māyā"

The word "*Māyā*" does not mean "Love" in Indian Philosophy, but the inscrutable power of God through which the world-appearance is produced or the *Acit-Śakti* of God

(ii) Meaning of the term "Māyā"

We may take the following text from the Śvetāśvatara Upaniṣad here ,—

"यस्मान्मायी सृजते विश्वमेतत् ।
तस्मिंश्चान्यो मायया सन्निरुद्ध ॥
मायान्तु प्रकृतिं विद्यान्मायिनन्तु महेश्वरम् (4 9-10) ।"

"From this, the Illusion-Maker or *Māyin* creates the world And in it by illusion or Māyā the other (i e the individual) soul is confined Know Prakrti to be an Illusion or Māyā and the Great Lord to be the Illusion-Maker or Māyin "

Here "*Māyā*" is identified with *Prakṛti*, the Primal Matter, which is in the Lord from all eternity and which is transformed into the form of the world *Prakrti* is also called *Pradhāna, Avyakta Tamas* and so on

According to the Monistic School of Śamkara Vedānta, *Māyā* means a special power of Brahman indistinguishable from Him, through which Brahman apparently creates the *mithyā* or illusory, false world, just as a magician apparently creates a non-existent thing for deluding the spectators (Cf Śamkara-Bhāṣya on Brahma-Sūtra 1 9 17, 2 1 9)

From the *Vyavahārika* or empirical standpoint, Śamkara, following Śvetāśvatara Upaniṣad, identifies *Māyā* with *Prakrti* (Cf. Śamkara-Bhāṣya on the Brahma-Sūtras 2 1 14, etc)

---

1. See under Section 5 on "The Soul" (3) (i).

According to the Monotheistic Schools of the Vedānta (Rāmānuja, Nimbārka, etc) "*Māyā*" means the wonderful power of Brahman through which He actually creates the world (c f Śrī-Bhāṣya on the Br-Sū 1 1 1) Or, it means *Prakṛti*, the subtle, Primal Matter, present in Brahman as His *Acit-Śakti*, through which Brahman is really transformed into the form of the world

Thus, in Indian Philosophy *Māyā* does not mean the *Cit* or the *Jīva*, the individual soul, but it means the *Acit*, or *Prakṛti*, unconscious Primal Matter

(iii) Purpose of Creation

Here, the difficult problem of the *purpose* of creation has been raised The question is, *WHY* does God create the world? Creation is an act, and an act is due to a motive, viz an unfulfilled desire or an unattained end But God is an eternally perfect Being who cannot have any wants or defects, any unfulfilled desires or unattained ends

(a) Islamic (Orthodox) view [1]

In the Qurān itself, the following are stated to be the motives of creation —

(i) It is said first that creation is not a mere sport or whim on the part of God, but has a serious purpose behind it We may here take the following text from the Qurān —

"We created not the Heaven and the Earth, and what is between them, for sport

"Had it been our wish to find a pastime, we had surely found it in ourselves—if to do so had been our will" (Qurān XXI 16-17)

(ii) In several passages,[2] it is said that, creation is meant for just ends—it is undertaken for the sake of upholding the cause of Truth and Righteousness The following texts may be referred to here —

"We have not created the Heaven and the Earth and all that is between them, but for a worthy (just) end" (Qurān XV 85)

'He hath created the Heaven and the Earth to set forth His Truth" (Qurān XVI 3)

(iii) It is also said that man has been created to serve and worship God The following passage states this —

"I have not created Jinn and men, but they should worship (serve) Me"

---

1. See above p 10, below p 17.
2. Quran X 5, XV. 85, XVI. 3, XLIV. 39, XLV 22, XLVI. 3 (Yusuf Ali's Ed.)

"I require not sustenance from them, neither require I that they feed Me"

"Verily, God is the sole Sustainer possessed of might, the Unshaken" (Quran LI, 56-58)

Hence, it is said that the whole Universe, constantly makes obeisance to God in a humble manner

"Do they not look
At God's creation, (even)
Among (inanimate) things,—
How their (very) shadows
Turn round from the right
And the left, prostrating
Themselves to God, and that
In the humblest manner ?"
"And to God doth obeisance
All that is in the heavens
And on Earth, whether
Moving (living creatures)
Or the Angels, for none
Are arrogant (before their Lord" [1]

(Quran XVI, 48-49)

Thus, according to the Qurān, the purpose of creation is three fold, viz (i) revelation of God's own supreme Truth, (ii) upholding of Justice and Righteousness, and (iii) service and worshipping of God by man But at the same time, the Qurān is careful to point out that the creation of the world serves no purpose of God Himself, as He Himself requires no help or sustenance from it, being Himself Omnipotent

(b) Sūfī View [2]

The Sūfī view is based on a famous Tradition (*Hadith*) viz "David enquired 'Oh Lord ! Why hast thou created mankind ?' God replied 'I am a hidden treasure, and I would fain become known' "

The Sūfīs, however, generally accept the above Tradition regarding the motive of creation Thus, according to this view, God created the world and finally man in it so that He may become known to him This is interpreted by the Idealist Sūfīs, like Ibnu'l-'Arabi, Jili, etc to mean that man's knowing God is but another name for God's knowing Himself God desires to know His own essence fully, to manifest the inner potentialities of His own nature Accordingly, He emerges out of His state of Pure Essence and Abstract Unity and manifests Himself in the world of plurality, and

1. Trans. by Yusuf Ali

2. See above p. 10.

finally, in Man and sees Himself in him (viz in the Perfect Man) Thus, the universe is regarded by these Sūfīs as the mirror of God in which He sees Himself But it is only an unpolished mirror, reflecting as it does, only a few attributes of God Man, rather the Perfect Man, who has here and now realised his oneness with God, is the polished and perfect Mirror of God, being His full and complete manifestation on earth Thus, through the Perfect Man, God knows Himself completely, and creation is due to this desire for self-knowledge on the part of God God, thus, bifurcates Himself into two, so to speak, and becomes at once the knower and the object known, the lover and the beloved But this desire for self-knowledge does not imply any want or imperfection on His part, for, really He knows Himself fully from all eternity, yet wants to know Himself through another As Jāmī says "Although He beheld His attributes as a perfect whole in His own essence, yet He desired that they should be displayed to Him in another mirror"

Here in the *Samudra-Sanjama*, as Dārā has mentioned *"Ishk"* or "Love" as the substance from which the world is produced, he has, most probably, the view of the famous Monistic Sūfī Hallāj in mind According to him, in the beginning, God is a perfectly undifferentiated Being, a pure Essence without any limiting attributes, a pure Unity, simple and alone But later on, He desires to project out of Himself His supreme joy, that Love in aloneness, so that He may behold it and speak to it Accordingly, He creates man in His own image out of His own Essence or Love. Thus, the principle of Creation is Love or Joy alone

According to the Great Sūfī Rūmī, the purpose of Creation or descent of the soul from God cannot be known by reason But the purpose of Evolution or ascent of the soul to God is Love [1]

(c) Vedānta View

According to the Vedānta View[2], creation is but a 'Līlā' or an act of sport on the part of God "लोकवत्तु लीला कैवल्यम्"—(Brahma-sūtras 2 1 32) Thus, it does not imply any want or imperfection on the part of God, but arises out of the fullness of His Nature, out of the abundance of His Bliss Just as a king engages himself in sports, after completing his royal duties, not for fulfilling any unfulfilled desires or removing any wants, but simply for giving an expression to the exuberance of his joy—so God, too, sportingly creates (either *apparently*, as held by the School of Absolute Monism of

1 See under Section 2 Critical Comments (4) (iii) (d)

2 See p 11. Also Section 1 (5) (iii), Section 2. Critical Comments (4) (v).

Śamkara,—or *really*, as held by the Qualified Monism of Rāmānuja etc) out of His ever-perfect Nature, ever-full Bliss Hence, in the *Taittirīya Upaniṣad*, it has been said beautifully—

"आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं प्रयन्त्यभिसंविशन्तीति ।"

"All these beings, verily are born from Bliss Being so born, they are sustained by Bliss To Bliss, again, do they return and enter " (3 6)

But it is pointed out by the Indian Philosophers at the same time that Brahman's indulgence in this cosmic sport, though not serving His own purpose, as ordinarily understood, is not entirely motiveless, as it is essentially guided by the demands of Morality and Justice Thus, though creation is a sport, it is by no means a senseless, arbitrary one The eternal Law of Karma, which is the Law of Justice, demands that each and every free and responsible agent should experience the results or fruits[1] (*karma phala*) of his own actions (*karmas*), good or bad But as the fruits of all the numerous karmas cannot be experienced in course of the same life, the individual has to be born again,—and this goes on and on

But unless these Karmaphalas are fully experienced no salvation is possible on the part of the individual Hence, creation has a moral necessity behind it God creates each new world in accordance with the past *Karmas* of the individuals ; and it is these Karmas that determine the nature of every new creation and the destinies of different individuals therein So Brahman cannot be made responsible for the suffering and varying lots of individuals—it is the individuals themselves who are responsible for these through their own *Karmas* Hence in the Brahma sūtras (2 1 34), it has been said—

"वैषम्य-नैर्घृण्ये न सापेक्षत्वात्"

That is, God cannot be accused of partiality and cruelty, for, as Śamkara says "ईश्वरस्तु पर्जन्यवत् द्रष्टव्य " (Śamkara-bhāṣya 2 1 34) That is, God may be compared to a cloud The cloud, as rain, is the common cause of the growth of all kinds of plants, good or bad , but the differences among these plants is not due to the rain, which pours down on all equally, but to the differences in their own seeds respectively

(*d*) General comparison between Indian and Islamic Views

As pointed out above, Dārā is wholly wrong here in taking *"Ishk"* or "Love" of Islamie Philosophy as parallel to *"Māyā"* of Indian Philosophy Still, it may be said that there is a general agreement

1. See below under Section 22 on 'Salvation'.

among the Indian and Sūfistic views as regards the purpose of Creation, when it is asserted in both the systems that Creation is not due to any want or imperfection on the part of God, but to the expression of His infinite Joy or Love More specially, the view of Hallaj reminds us of that of Vallabha (*Śuddhādvaita* School) according to whom also God created man in His own Essence as His playmate, so that Creation is but a cosmic sport on the part of God with Himself But apart from this general similarity, we must not press the matter further For, *Karma-Vāda* or the Law of Karma, and its corollary, *Janma-janmāntara-Vāda* or Doctrine of Re-births, essentially associated with Indian doctrines of Creation, find no parallel in Islamic Philosophy, not even in Sūfism [1]

The Quranic view, first, that Creation is not a sport seems to be directly opposed to the Vedānta view of *'Līlā'* But the real purpose behind the former view viz that Creation is not a mere whim on the part of God, but serves just ends, is quite consistent with the Indian view that Creation is not an arbitrary act, but serves the ends of Justice and Morality, according to the *Karmas* of individuals However, the difference here is that the Qurān takes into account only the present lives of individuals and their acts therein in connection with the dispensation of Justice , but Indian Philosophy, as we have seen, counts all the numerous past *Karmas* done by the individuals in their previous lives

Secondly, according to the Qurān, God, no doubt, reveals His Truth in the world, but He Himself is not transformed into it and immanent in it But according to the Indian view (*Vedānta*), God's own Nature, Essence or *Svarūpa* is transformed into the form of the Universe itself [2], and He is immanent in it

Thirdly, according to the Qurān, God creates man to serve and worship Him But according to Indian Philosophy, man has been created, in accordance with his past *Karmas*, to work out his own salvation or *Mukti*, through whatever Path he may choose—*Karma-Yoga*, *Jnāna Yoga*, *Bhakti-Yoga* The Path of Unselfish works, the Path of Knowledge, or the Path of Devotion

Thus, there are differences between Qurānic and Indian views regarding the above two points

(4) (i) The Soul of the Prophet and Hiranyagarbha

In the Qurān itself, Muhammad is explicitly said to be an Apostle[3] only and a human being [4] Thus, here he has no cosmological function, but only

1. See below under section 22 on Salvation
2 *Advaita Vāda* naturally does not accept this view
3. Quran III, 144. 4. See Section 12 (i) (ii) under Islamic (Orthodox) view.

a religious and an ethical one But in some later Sūfī systems, he is endowed with both a cosmological as well as an ethical function[1] Thus, in these systems, the Soul or the Light of Muhammad is spoken of as the first emanation from God and the archetype of the whole universe But still it does not seem at all appropriate to compare the Prophet Muhammad with Hiranyagarbha[2], for the standpoints are entirely different here On the one hand, the Prophet does not seem to have so much importance in the metaphysical scheme of Creation and Dissolution in Islamic Philosophy, as Hiranyagarbha in Indian Philosophy On the other hand, Hiranyagarbha is not a Prophet as well, real and living, to guide and inspire people, but rather a figurative name for the aggregate of souls Thus, he has no ethical importance

(ii) Creation from Darkness Indian and Sūfī Views.

In this connection, the following accounts from the *Upaniṣads* may be taken —

In the Bṛhadāranyaka Upaniṣad (*1 2*), it is said that in the beginning, there was nothing, everything was covered by Death (*Mṛtyu*), from that sprang up Water, Earth and Fire Then, in 1 3 28, Death (*Mṛtyu*) is identified with Darkness (*Tamas*)

In the *Subala Upaniṣad* (1 1-3), the account given is as follows "What was then existent ?" He said to them , 'Neither Being, nor Non-Being From Him, Darkness arises , from Darkness, *Bhūtādi* (*Tāmasa Ahamakāra*) , from *Bhūtādi*, Ether , from Ether, Air , from Air, Fire , from Fire, Water , from Water, Earth ' "

According to the famous Sūfī Jili[3], when at first God is a Pure Being or a Pure Essence, His inner aspect is called '*dark mist*" or "*blindness*' (*al 'Ama*) In this state, the Pure Essence is wholly sunk in itself, and its relation to out-wardness, i e to itself as the 'other', is wholly negated Hence, it is a state of bare potentiality, "the immanent negativity" of the Essence In that sense, it may be figuratively called 'darkness'

(5) (i) The Earth as the originator of all things

In a sense, it is right to say that all physical objects arise from the Earth and are dissolved into it, as, generally speaking, the Earth is taken to be the last of the Five Great Elements (*Mahābhūtas*), from which all worldly

1 See under Nasafi, P 23 Jili (p. 25) See also Section 12 (i) (iii) under Sufi view of 'Perfect Man"

2. See P. 23 3. See Pp. 10, 14, 25.

objects are created Still, according to the Indian view, this Earth is not pure Earth, but Earth as mixed up with other four great Elements, in accordance with the process of Quintuplication (*Pañcī-Karaṇa*)[1] According to the Qurān also, man is created out of earth or a lump of clay

(ii) Upaniṣadic Doctrine of Creation.

In this connection, we may refer to doctrines of Creation, as found in some of the Upaniṣads

For example, in *Bṛhadāraṇyaka Upaniṣad* (1 2 2), it is said that from Death, there first arose Water The cream (*śara*) of Water, when solidified, became the Earth Then, when Death became exhausted and hot, Fire arose

There is also another account given in Bṛhadāraṇyaka Upaniṣad (1 4)

In Chāndogya Upaniṣad, (6 1) it is said that the *Sat* (Undifferentiated Brahman), desiring to be many, created Fire, Fire, desiring to be many, created Water, Water, desiring to be many, created Earth So, the order of Creation is Fire, Water, Earth In Chāndogya Upaniṣad (6 3), the famous doctrine of *Trivṛt-Karaṇa* or triplication has been propounded That is, the three elements Fire, Water and Earth, became inter mixed in such a way that fire became $\frac{1}{2}$ Fire $\frac{1}{4}$ Water $\frac{1}{4}$ Earth, and so the other two as well Other objects were created from Fire, Water and Earth inter-mixed in this way

In *Taittirīya Upaniṣad,* (2 1), the process of creation is described as follows "From the Soul, Ether originates, from Ether, Air, from Air, Fire, from Fire, Water, from Water, Earth, from Earth, plants, from plants, food, from food semen, from semen, men"

In *Aitareya Upaniṣad* (1 1), it is said that the Soul desiring to create worlds, created the worlds of water (*ambhas*), rays (*marīcin*), death (*mara*) and waters (*ap*), i e the worlds above heaven, the atmosphere, the earth and the worlds below it

The account of creation, given in *Subala Upaniṣad*, has already been referred to[2]

(iii) Vedānta Doctrine of Creation.[3]

The *Vedānta*, generally, accepts the above *Taittirīya Upaniṣad* account and the *Sāṃkhya* view of Creation, with the fundamental difference that while the *Sāṃkhya Prakṛti* is independent, the *Vedānta Prakṛti* is but the *Acit Śakti* of Brahman, and as such is wholly dependent on Him Thus, from

1 See p 20. 2. See p 18. 3. See Pp. 11, 15.

Prakṛti, there arises *Mahat*, from the *Mahat*, *Ahamkāra*; from *Sāttvika Ahamkāra*, the five sense-organs, five organs of knowledge and mind, from Tāmasa Ahamkāra, the five *tan mātras* or subtle elements, viz Ether, Air, Fire, Water and Earth Then these are inter-mixed in such a way that Ether=$\frac{1}{2}$ Ether, $\frac{1}{8}$ Air, $\frac{1}{8}$ Fire, $\frac{1}{8}$ Water, $\frac{1}{8}$ Earth, and so the rest This is called "*Pancī-Karana*" (Quintuplication) From these subtle elements, the five gross elements of Ether etc arise, and from these, all other objects of the world (cf. *Brahma sūtras* 2. 3)

The dissolution is in the reverse order (cf *Brahma sūtras* 2 3 14)

Section 2 : The Sense-Organs

In this Section, an account is given of the creation of the Sense-organs, Internal Organs, Organs of Action, as well as of their nature and special functions The following points of similarity between the Hindu and Islamic views have been noted

Stated points of Similarity

(1) Number of Sense-Organs

The Sense-organs or Organs of Knowledge are five in number, viz Nose, Tongue, Skin, Eye and Ear They spring respectively from Earth, Water, Air, Fire, and Ether

(2) Number of Internal Organs.

According to both the views, the Internal organs are five in number, viz, Mind (*Manas*), Intellect (*Buddhi*), Emperical Self (*Citta*), Ego (*Ahamkāra*) and Internal Organ (*Antahkarana*), the last, according to the Hindu view, being the aggregrate of the first four

(3) Number of Organs of Knowledge

According to both the views, the Organs of Knowledge too, are five in number, viz Vocal Organ, Hand, Feet, Anus and Generative Organ'

(4) Doctrine of Evolution

The Sāmkhya theory of Creation or Evolution has been referred to, the assumption being that it is found, in some form, in the Islamic view no less

(5) God's Immanence

God, the Creator, is immanent in the universe of souls and matter, the created effect

(6) Meditation on Sound.

Both the Hindu and Muslim saints practise meditation on Divine Sound (*Anāhata-śabda*)

Critical Comments

(1—3) Number of Sense Organs, Internal Organs and Organs of Action.

There is a general agreement between Hindu and Islamic Theories as regards the number and nature of the above Organs

(4) (i) Doctrine of Evolution [1]

The word "Evolution" is here taken in a special sense It really means a gradual progress or development of lower forms to higher forms But the Sāmkhya Doctrine of Creation, although called "Evolution" for want of a better name, is not really of this kind In this case, it only means a gradual unfoldment of what is contained in the preceding stages in grosser and grosser, more and more complex forms, through successive stages (See below)

(ii) Islamic (Orthodox) Doctrine of Evolution [2]

In Orthodox Islam, no doctrine of Evolution is found but rather a theory of Special Creation or creation of objects as distinct from one another from the very beginning in accordance with the wish of God According to the Qurān, God creates the world out of nothing in six days He simply says, "Be", and all things become at once Thus, there is no distinction between God's Word and Deed, God's Word is itself the Deed, and there is no intervention of any other condition between His Will and its consequences God is, as such, independent of material and efficient or instrumental causes

"Sole Maker of the Heavens and the Earth And when He decreeth a thing, He only saith to it, 'Be' and it is" (Qurān II 111)[3]

"Your Lord is God, who in six days created the Heavens and the Earth and then mounted the Throne He throweth the veil of night over the day it pursueth it swiftly And He created the sun and the moon and the stars, subjected to the laws of His behest " (Qurān VII 52)[4]

As regards the creation of Man,[5] the Qurān says that Man is created out of a lump of clay, or from a clot of blood, produced from this lump of clay In another place, it is said that God creates man from water [6]

---

1 See under Section 7 "Four Worlds"

2 See Pp. 10, 13.

3 Cf. also Quran XVI. 40, XXXVI 82, XL. 68, LIV 50 Yusuf Ali's Ed).

4. Cf also Quran XXXII. 4, LVII. 4 (Yusuf Ali's Ed)

5. Under Section Critical Comments (i) (ii). 6. Op. cit. XXV. 54

Then God breathes into him (Adam) His spirit, and asks all the Angels to bow down to him

"Now of fine clay have we created Man

Then we placed him, a moist Germ, in a safe abode

Then we made the moist Germ a clot of blood, then made the clotted blood into a piece of flesh, then made the piece of flesh into bones, and we clothed the bones with flesh, then brought forth man of yet another make"[1] (Qurān XXIII 12-14)

'Thy Lord said to the Angels 'Verily, I am about to place one in my stead (a Vicegerent) on earth" (Qurān II 29)

"And when we said to the Angels 'Bow down and worship Adam', then worshipped they all, save Eblis" (Qurān II 32)[2]

(iii) Sūfī Doctrines of Evolution [3]

Here we may briefly discuss the views of five prominent Sūfīs, viz Ibnul Arabi, Nāsafi, Shabistari, Rūmī, Jīlī and Jāmī

(a) Ibnul Arabi's View[4]

As we have seen the central doctrine of his system is the Unity of Being and the Perfect Man

He speaks of two aspects of God, viz God as the Absolute, a Pure Being, or a Simple Essence, devoid of attributes and relations, and God as Divinity, an Essence endowed with attributes The first is the unmanifest and the second the manifest form of God Through a logical necessity of knowing Himself, God moves down from His unmanifest state of Pure Essence, and evolves, through a series of five planes, until He finds His complete manifestation in the Perfect Man and knows Himself completely These five planes are —the plane of Essence, the plane of Attributes, the plane of Actions, the plane of Similitudes and Phantasy or imaginal thoughts (Khyal), i e the plane of the intelligible world or the world of Ideas, prototypes or universals, the plane of Sense and Ocular Vision or the plane of the sensible world, i e of the particulars corresponding to the universals Each succeeding plane is a copy of the preceding one

Here we find that God gradually becomes particularised, and there is a descent from the more perfect to the less perfect But when in the sensible world, there is the rise of Man, rather Perfect Man, there is an ascent

1 That is a perfect man with body and soul. cf XV 26—33 (Yusuf Ali's Ed.)

2 Cf also XV 26-33 (Yusuf Ali's Ed.)

3 See under Section 12 'Perfect Man' and Section 17 "Divisions of the World"

4. See Pp. 11, 14.

(b) Nāsafi's View[1]

We may take the following account given by Nāsafi[2] as a typical one

According to Nāsafi, in the very beginning, God creates the Primal Element out of Himself in the twinkling of an eye, without any medium whatsoever This Primal Element is variously termed as the "Pen" (as it writes out the universe at the command of God), Primal Intelligence, Constructive Spirit, Spirit of Muhammad[3] and so on It is exceedingly subtle and is perfect wisdom It alone has a direct connection with God, and is ever-present in Him, ever-seeking Him From the Primal Element springs forth the entire universe Thus, from the Primal Element, first, the Simple Natures or First Principles arise , from them, Heavens, stars and the firmanent, intelligence, souls, elements and natures , from them, again, compound bodies or mineral, vegetable and animal Kingdoms , and last of all, Man There are nine Heavens, the highest of which is called the Heaven of Heavens or the throne of God Each of these has intelligence and a soul, higher and more subtle in proportion to their order, and the intelligence of the highest Heaven is called Primal Intelligence Man is the crown and end of creation Man attains perfection when he attains intelligence Thus, intelligence is the beginning, as well as the end of creation From the Primal Element to Man (or Perfect Man), there is a complete circle from intelligence to intelligence in the descent of God to Man and the ascent of Man back again to God

Thus, the order of creation is as follows —

God

Primal Element (Soul of Muhammad)

Simple Natures or First Principles

Elements (Four fold Mothers) | Stars and Firmmaent | Seven Heavens (Sevenfold Sires) | Highest Heavens (Arsh and Kursi) (Throne)

Mineral, Vegetable and Animal Kingdoms (Threefold Offspring)

Man

---

1 See Pp 14, 17

2. Cf. Nasafis "*Maqsad-i-aqsa*" (Furthest Aim), a Persian treatise on Theosophy, largely based on the teachings of the famous Sufi Ibn 'Arabi'.

3. See p. 17.

Here, also we have a mixed kind of scheme When we proceed from the Primal Element to the Simple Natures or First Principles, from that to the Elements, Stars and Firmament, and Heavens, and from these, again, to the Mineral, Vegetable and Animal Kingdoms—we gradually descend from the higher to the lower But when we proceed from the above three Kingdoms to Man—we all at once ascend from the lower to the higher [1]

(c) Shabistari's View.

According to Shabistari also, Creation is a process of successive emanations from God through which He is reflected in Non-being The first emanation is Universal Reason (cf Neo-Platonic 'logos'), the second, Universal Soul (cf Neo-Platonic 'Pneuma'), the third, the Highest Heaven (Arsh, the ninth Heaven or the Heaven of Heavens), the fourth, the Throne (the eighth Heaven), then the other seven Heavens or heavenly bodies, then the four elements, then the three Kingdoms (mineral, vegetable and animal), and last of all Man. Man is, thus last in order of time, but first in order of thought, as the entire creation is really for the sake of Man

Here, also we have a mixed kind of Evolution [2]

(d) Rūmī's View

In the system of the celebrated Sūfī Jalāl-ud-Dīn Rūmī, we find a real kind of doctrine of Evolution as a constant process of progress or development from the lower to the higher According to him, the whole world is animate, and Matter though not essentially dead, is the lowest form of existence Throughout the ages, he points out, the soul is gradually developing to higher and higher forms At first, it is born as matter, and lives as fire, water, wind and cloud Then, it becomes a plant, then an animal, then, man But its progress is not stopped—but it will become an angel after death, and after that, one with God This evolution or transition of the lower to the higher is due to the inner necessity of the lower to develop, fulfil and perfect itself, to the divine urge, to the fundamental will to live that is inherent in every atom of the universe Thus, the universe is a process of constant movement, a constant struggle for self-development, a constant "dying to live" God is constantly active, creating something new at every moment, and every created object, too, is constantly active striving to rise higher Now, the motive force, the inner necessity behind all these movements is Love Creation is nothing but the descent of the uncreated soul from God, and Evolution is nothing but the ascent of the soul to God The 'why' and 'how' of Creation or separation

---

1 See under Section 12 (1) (iii) under Sufi view of "Perfect Man".

2. See under Nasafi P. 23

between God and the soul are beyond the grasp of human reason But the purpose behind Evolution or re-union of God and the soul is Love which impels the soul to rise to higher and higher forms and finally be united with the Beloved Thus, according to Rūmī, Love is not only an individual sentiment, but a cosmic force, the beginning and the end of life [1]

(e) Jīlī's View

According to Jīlī,[2] just as man is the image of God, so the universe is the image of man At first, God is wholly unmanifested, a Pure Essence, "a hidden treasure", "a dark mist" Then, wishing to manifest Himself, He creates the form of Muhammad from the Light of His Name "The Almighty Maker," contemplates it with His Name "The All-subduing Giver", and shines on it with the Name "The Gracious Pardoner" Then, it splits into two halves—from the right half God creates eight Paradises, from the left half Hell Then, again, when God looks upon the Light of Muhammad with the look of Perfection, it dissolves and becomes water Then, God looks at it with the look of Grandeur and it becomes waves and foam Then, from the foam, the gross portion of the water, God creates seven earths and their inhabitants From the subtle portion of the water, He creates seven Heavens and their Angels Out of the water, He further creates seven seas encompassing the world

The seven earths are as follows —(i) Earth of souls, inhabited by human beings Originally, it was milk-white in colour, but after the fall of Adam, it has become dust-coloured (ii) Earth of Devotions, emerald-green in colour, inhabited by the Jinn who believe in God (iii) Earth of Nature, saffron yellow in colour, inhabited by the Jinn who do not believe in God (iv) Earth of Lust, blood-red in colour, inhabited by devils, the offspring of Satan (v) Earth of Exorbitance, indigo-blue in colour, inhabited by demons (vi) Earth of Impiety, night-black in colour, inhabited by the most evil Jinn (vi) Earth of Misery, inhabited by huge snakes and scorpions

The seven Heavens are as follows —(i) Heaven of the Moon, silver-white in colour, the residence of Adam (ii) Heaven of Mercury, grey-coloured, the dwelling place of Angels (iii) Heaven of Venus, yellow-coloured, inhabited by Angels having various tasks (iv) Heaven of the Sun, inhabited by most of the Prophets (v) Heaven of Mars, blood-red in colour, inhabited by the Angel of Death (vi) Heaven of Jupiter, blue-coloured, the residence of the Mercy Angels (vii) Heaven of Saturn, black in colour, the first to be created from the Light of the First Intelligence

1 See p. 15.
2. See P. 14

Paradise is the manifestation of God's absolute Beauty (Jamāl), and Hell of His absolute Majesty (Jalāl) There are eight Paradises The first is gained through good works , the second through good thoughts and beliefs , the third through God's grace, and is inhabited by persons of every Religion and sect , the fourth, fifth, sixth and seventh are inhabited by saints in order of their holiness, the eighth (Arsh) is the highest Paradise where none except Muhammad can enter

According to the general doctrine of this School of Sūfism, this, too, is a mixed kind of Evolution [1]

(f) Jami's View

According to him, the Absolute has different degrees The *first degree,* is the unmanifested and unconditioned state of God, devoid of all relations and limitations, and as such, wholly unknowable The *second degree* is the display of God Himself to Himself, in an inward, subjective revelation This is called the "First Emanation" or the "Most Holy Emanation" or Universal Reason This is the World of Ideas or archetypes, from which issues the Sensible World The *third degree,* the Degree of Divinity, called "unity of the Whole Aggregate" is the "Second Emanation," or "Holy Emanation" or Universal soul, containing all particular souls, rational, animal and vegetative This is the Sensible World, a copy of the Intelligible World The *fourth degree* is the manifestation in detail of the third degree The *fifth degree* is the degree of mundane existence and contingency The sixth degree is the manifestation in detail of the above one

(iv) Sāmkhya Doctrine of Evolution [2]

The traditionally atheistic Sāmkhya Philosophy, as is well-known, attempts to explain the world-creation by two opposed realities, *Purusa* (soul) and *Prakrti* (Primal Matter) Puruṣa is consciousness or intelligence in essence, yet inactive , Prakrti is devoid of intelligence, yet active in nature. Hence, creation is due to the Samyoga i e contact or association between *Purusa* and *Prakrti,* the intelligence of *Purusa* guiding the activity of *Prakrti* Thus, just as a lame man and a blind man, lost together in a forest, help each other to get out of it, the blind man carrying the lame man and the lame man directing the way to the blind man—so *Purusa* and *Prakrti* co-operate to produce the world and *Prakrti*, the very subtle, fundamental,

1 See Pp 22ff

2 See of 8, 11.

Primal Material Force, is gradually transformed into the forms of different wordly objects The different stages in this process are as follows —

- Puruṣa + Prakṛti
  - Mahat or Buddhi (The great Cosmic germ)
    - Ahamkāra (Egoity)
      - Sāttvika
        - 5 organs of Knowledge
        - 5 organs of Action
        - Mind
      - Rājasa
      - Tāmasa
        - 5 Tanmātras (subtle essences of Earth, Water, Fire, Air, Ether)
          - 5 Mahābhūtas (gross Elements, Earth etc)

It is to be noted here that the question of higher or lower, in the Western sense, does not really arise here, as, all the evolutes, from *Mahat* to *Mahābhūtas*, are equally low, being all products of *Prakṛti* *Prakṛti* contains the germ of the whole universe, and it is this material world that becomes gradually manifested out of it through this process of Evolution Thus, this is only a process of making the potential actual, the unmanifest manifest, the implicit explicit E G the seed is gradually manifested into the form of the tree Here, there is no question of taking the tree as higher than the seed or *vice versa* For, according to the Sāmkhya Doctrine of *Sat Kārya-Vāda*[1] the cause and the effect are identical in essence, only, but different in form Hence, the cause and the effect are not higher or lower, more perfect and less perfect respectively They are only earlier and later in point of time, as well as simpler (being unmanifested) and more complex (being manifested, and as such, having more parts, functions etc), more subtle grosser, in point of nature

The fact is that the Sāmkhya Theory of Evolution is but a process through which the non-physical soul becomes involved in the physical world, coming to acquire a physical body and being born in the physical universe, according to its past Karmas Hence, this theory of Evolution is absolutely distinct in spirit from the Western theories of Evolution, whether mechanical-according to which higher and higher forms of life are being evolved in the world in accordance with the principles of 'Struggle for existence', 'Natural

1. See pp. 11.

Selections' and 'Survival of the Fittest',—or teleological, according to which God, the Absolute Thought, is progressively realising Himself in the world through higher and higher forms of existence If anything, the Sāmkhya Doctrine of Evolution is rather a process from the higher to the lower, as it implies the descent of the non-physical, immortal, perfect, and unsorrowing soul into this physical, mortal, imperfect, and sorrowful world

(v) General Comparison between the Indian and Islamic Views

We do not know what Dārā's own view was, but it would really be futile to attempt to trace any parallel between Indian and Islamic Doctrines of Evolution

In the Qurān, we find a kind of creation out of nothing First, God Himself is here not the material cause[1] of the world and is not transformed into it Secondly, there is also no other kind of substance out of which God fashions the world as an efficient or instrumental cause[2] But He simply brings forth everything out of nothing by the sheer force of His will In Indian Philosophy, however, this doctrine of creation[3] out of nothing is never accepted According to Schools, like the Nyāya-Vaiśeṣika, God is only the efficient cause of the universe, and creates it, not out of nothing, but out of nine co-eternal substances earth, water, fire, air, ether, space, time, mind and soul Again, according to Schools like the Vedānta God is at once the material and efficient causes of the universe, and creation means nothing but a projection of His *cit* and *acit Śaktis*, through which souls (*cit*) and matter (*acit*), potentially contained in the Organic Whole or Concrete Unity of Brahman or Īśvara, are manifested, and God is, thereby, transformed into the Universe This is the Vedānta view of *Pariṇāmavāda*[4] or transformation of God, the Cause, nto the world, the effect Thus, in neither case do we have a theory of creation out of nothing

As for the rest, there is no question of comparing the Quranic view with the Indian one, as the Qurān does not recognise Evolution

If we, again, take the Sūfi Doctrine of Evolution, apart from the details or the successive stages which are quite different in the Indian and Sufi Systems, there is also some more fundamental differences between the two First, the first evolute, *viz* the Primal Element, is conceived to be supremely intelligent and in constant communion with God Himself in Sufism

1 *Upādāna Kāraṇa* as a lump of clay is of the clay-jar

2 *Nimitta Kāraṇa*, as a potter with his instruments etc is of the clay-jar

3 See Pp 16, 20, 11, 15

4. The Advaita School of the Vedanta naturally does not accept this view of *Pariṇāmavāda*.

But in the traditionally atheistic Sāmkhya system, *Prakṛti*, which is gradually transformed into the form of the world, is wholly unconscious in nature Even in the Vedānta System, where *Prakṛti* is taken to be the *acit-śakti* of God, it is conceived as unconscious and physical in nature as opposed to the *cit-śakti* Secondly, as pointed out above[1], Evolution in Indian Philosophy is not a descent of God to man through various stages, as held by Nasafi It is but a process for supplying a field for the soul to experience its *Karma-phalas* and thereby, through other *Sādhanas* or means, attain Salvation or Mukti Thirdly, Evolution in Indian Philosophy also does not mean the ascent of man to God through various stages, as held by Rūmī According to the Indian view, it is not essential for the soul to pass through these stages matter, plant, animal, man, angel, God According to the Jaina view, the whole world is animate, and a kind of life and consciousness are present in the so-called material objects. Thus, according to this view, there are higher and higher grades of souls, viz —souls residing in earth, water, fire, air, and plants, having the sense of touch only, souls of shells, snails etc having the senses of touch and taste only, souls of ants, leeches etc having the senses of touch, taste and smell only, souls of bees, mosquitoes etc having the senses of touch, taste, smell and sight only, and souls of animals and human beings having all the five senses *viz* touch, taste, smell, sight and hearing, and finally the "*Jinas*" or the freed souls, having infinite knowledge, belief, power and bliss According to the Vedānta, however, the world is not animate But in no Indian system, the above kind of progressive development of the soul is thought essential Everything depends on the *Karmas and Sādhanas* of the souls themselves If these be of a supremely excellent nature, even a being of the lowest level may be re-born as a high being or even attain salvation at once Conversely, if *Karmas* be sufficiently heinous, even a being of the highest level may be degraded at once to the lowest level in the next birth Further, according to the Vedānta, there cannot be any evolution of Matter to Soul, for Matter and Soul are two separate co-eternal entities, two separate *Śaktis* or *Gunas*, powers or attributes of God, manifested out of Him, as separate from the very beginning In Indian Philosophy, in general, the theory of Biological Evolution or the view that lower forms of life gradually develop into higher forms is not found [2]

(5) (i) God's Imnanence

This is a fundamental philosophical problem. The point at issue here is as to whether God, the Creator, is present in the universe, the created effect; or whether He remains outside it, after once creating it All sorts of views have been held in the different systems of Philosophy, giving rise

1. Sec Ph 27-28 2. Op. cit.

to, three main theories with regard to it, *viz* Deism, Pantheism and Panentheism According to Deism, which is Dualistic in nature, God, at a certain point of time, designed a universe of finite things in His thought, and then realised His idea by creating, out of nothing, such a world outside Himself Thus, He is wholly transcendent to the world According to Pantheism which is Monistic in nature, God and the world are identical, so that God is wholly immanent in the world According to Panentheism, God is transformed into the world, no doubt but is not identical with it, being something over and above it Thus, while Pantheism is All God Theory, Panentheism is All-in God Theory According to Pantheism, God is the world and the world is God—the two being entirely identical According Panentheism, God is in all things and all things are in God, yet God is both transcendent to the world and immanent in it—the world is God, but God is not the world

(ii) Islamic (Orthodox) View

The Orthodox Islamic view with regard to this is a kind of Deism That is, although God is Creator of the world, He Himself is not transformed into and immanent in it The world is created by Him out of nothing and remains an outside product, externally controlled by Him

The Quran recognises the omnipresence of God We may here take the following beautiful text —

"The East and the West is God's, therefore, whichever way ye turn, there is the face of God" (Quran II, 109 [1])

It is also said in the Quran that God is always very near man There is also a beautiful passage, to this effect —

"We created man and we know what the soul whispereth to him, and we are closer to him than his neck-vein" (Quran II 15 [2])

But although God is present everywhere and very close to everyone, He is not actually present *in* the world or immanent *in* it, but remains a transcendent Sustainer, Controller, Guide

(iii) Sūfī View

The Sūfī view is generally Panentheistic That is, according to it, God is both transcendent to and immanent in the world We may, however, notice here briefly, the five main Sufi views with regard to this question

1. Cf also VII, 7, (Yusuf Ali's Ed.)
2. Cf. also II. 186 XXIV 50, L. 16., LVI. 85 (Yusuf Ali's Ed.)

(a) View of Panentheistic Sūfis

As stated above, according to most Sūfīs, God is both transcendent and immanent, He is omnipresent and, as such, pervades, permeates, pulsates through every single atom of the Universe The famous Sufi Mahmud Shabistari, in his celebrated Persian treatise on Sūfism, named "*Gulshan-i-Rāz*" ("The Mystic Rose Garden"), says beautifully in one place —

"Beneath the veil of each atom is hidden
The heart-ravishing beauty of the Beloved's Face"

Yet, God, in His infinite Nature, transcends the world and is more than it —He is *in* the world, but not commensurate with it As another celebrated Sūfī Faridud Din Attar says—

"The word is full of Thee, and Thou art not in the world
All are lost in Thee, and thou art not in the midst"

(b) View of Pantheistic Sūfis

Some Sūfis, mainly the school led by the great Sūfī Ibnu'l 'Arabi, take God as wholly immanent in the world According to this School, God exists in a three fold form – as Pure Essence, as the Universe, and as the Perfect Man, the link between the two God finds His full and perfect manifestation in the Perfect Man, who is, thus, the sum of all Divine Attributes, and the crown and end of creation Hence, God is the universe and the universe is God, the two being identical

(c) View of Monistic Sūfis

Some, belonging to the above School, proceed one step further, and hold that God cannot be said to be immanent *in* the world, as He Himself *is* the world E g the celebrated Sūfi Jili holds that to say that one, thing is immanent *in* another thing implies that the two are different from each other E G when we say that water is immanent in clay, we mean that they are different from each other But here God and the world are not two different entities, but God and the world are but two names of one and the same thing, like water and ice[1] Hence, Monism is the proper view here, not Pantheism

(d) View of Deistic Sūfis

According to some Sūfīs again, God is wholly transcendent, and not at all immanent in the world These Sufis are mainly those who try to reconcile Sūfism with Orthodox Islam According to this School, God is only the transcendent Creator, Sustainer, and Controller of the world and wholly

1. See under Section 20 . Salvation

outside and different from it The well-known propounder of Moderate Sūfism, viz Kalābādhi, e g says, "He does not resemble creation in any respect, and His attributes likewise do not resemble the attributes of created beings" Another famous Sūfī of this School, Hujwiri also says "He does not become immanent in things, for then He must be homogeneous with them, and He is not joined to anything, for then that thing must be at part of Him"

(e). View of Rūmī

Rūmī and some Sūfis, however, hold that God is neither transcendent, nor immanent, nor, both, nor anything intermediate between the two, for, all these empirical terms are absolutely inadequate, to give us any idea of God's real nature God can be realised directly in mystic union only, but can never be described by ordinary categories of space, time, cause etc

Thus, in Sūfīsm, we find all possible views regarding the question of God's transcendence and immanence

(iv) Vedānta View

The Vedānta[1] view is Panentheistic The Vedāntists take their stand on the analogy of cause and effect The cause is transformed into the effect As such, the effect is cause in essence In the very same manner, the universe, the effect, is Brahman in essence Just as in a clay-jar, the effect, there is nothing but clay, the cause, so in the universe, the effect of Brahman, everything is Brahman But although Brahman is, thus, present or immanent in every-part of the universe, yet His full manifestation is not possible in a small world Hence, He is also transcendent over the world

(v) General Comparison between Indian and Islamic Views

When Dārā says that God is immanent in the world, he does not clearly state[2] as to whether He is wholly immanent But if He means that God is both transcendent and immanent, he is perfectly right as we have seen, in taking it, as a point of similarly between Vedānta and Sūfīsm

But the Deistic view of Orthodox Islam and some Schools of Moderate Sūfism, viz that God is wholly transcendent, not at all immanent, is not found in any School of the Vedānta According to the Dualistic school of the Vedānta (Dvaitavāda of Madhva and others), of course, God is absolutely different from the universe, yet, He is immanent in it as the Inner Controller (*Antaryāmin*)

1. Except that of *Advaitavāda*.
2. See Translation in loco.

The Pantheistic view of some other Sūfis, viz that God is wholly immanent in the world or identical with it, too, is not found in the Vedānta The fact is that the Vedānta is never a form of Pantheism There is a general opinion that the Monistic School or *Advaitavāda* of Śamkara is a form of Pantheism But that is entirely wrong According to Advaita-Vedānta, from the pāramārthika or transcendental and philosophical standpoint, there is only one Reality, viz Brahman and there cannot be then, any question of Brahman's being immanent in and, identical with, any thing else like the universe From the *Vyavahārika* or empirical standpoint, however, *Īśvara* is both transcendental over and immanent in the world Hence, from neither standpoint can Brahman be called wholly immanent in the world

The Monistic view of some Sūfis, viz that Brahman is not *in* the world, but *is* the world, reminds us of the *Śuddhādvaita vāda* of Vallabha, according to whom also Brahman *is* the world and not simply *in* it However, the difference here is that according to Vallabha, God is also transcendent, being not commensurate with the world [1]

It would be wrong also to take the above Monistic view as a parallel to Śamkara's *Advaita vāda* for, according to *Advaitavāda*, the *world* is Brahman, but *Brahman* is not the world, the world being an illusion, and as such, "false"[2] (*mithyā*) only, just as in the case of a rope-snake illusion, the illusory or falsely perceived *snake* is really the rope, but the *rope* is never the snake

The view of Rūmi and others, viz, that Brahman is neither transcendent nor immanent, too, is not found in the Vedānta Of course, the Vedāntists, too, admit like these Sūfis that the real nature of Brahman cannot be fully grasped by the mind and described by ordinary, empirical categories Hence the *Tattirīya Upanisad* says —

"यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्द ब्रह्मणो विद्वान् न बिभेति कदाचनेति । (2 4)

"One who knows the Bliss of Brahman,—from whom speech with mind turn back not getting Him—is not subject to fear, at any time"

But still, it is asserted that some knowledge of Brahman is possible on the part of a *Sādhaka* or striver after emancipation Hence, instead of saying that Brahman is neither transcendent nor immanent, the Vedāntists say that He is both transcendent and immanent According to the *Acintya-bhedābheda vāda* of Baladeva and others, transcendence and immanence, though apparently contradictory, can co-exist in the case of the Lord who is possessed of infinite powers

---

1. See under Section 5. Critical Comments (3) (iv) 2. Used in a techanical sense

(6) (i) Meditation on Sound [1]

This is an important problem, specially from the ethical and practical points of view, both in Indian and Sūfī systems

(ii) Indian View

The Conception of *Sabda-Brahman* or the Supreme Reality as represented by and identical with the Mystic Syllable "Om" is a fundamental one in Indian Philosophy We may, in this connection, refer to the beautiful Maitrī Upaniṣad, practically the whole of which is a eulogy of this sacred word '*Om*'

Thus, in the Sixth Chapter of the Maitrī Upaniṣad, it is said that the Light or the Sun, is a form of Brahman, represented by the Mystic Syllable '*Om*' (6-3) The '*Om*' is also the *Udgītha*, sleepless, ageless, deathless (6 4) In fact, the '*Om*' is the sound-form of the Ātman (6, 5,)

In the Sixth Chapter, again, it is said —

"It has been said elsewhere —

'Verily, there are two Brahmans to be meditated on Sound and Non-sound Now, the Non-sound is manifested only by the Sound Now, here, the Sound-Brahman is '*Om*' Ascending by it, one comes to an end in the Non-Sound" (6 22)

"It has been said'—

'There are two Brahmans to be known Sound Brahman and what is higher Those people who know the Sound-Brahman, go to the higher Brahman'" (6 22)

From the above, it will be clear that according to Maitrī Upaniṣad, the Sound-Brahman (*Sabda Brahman* or *Om*), being the manifested form of Brahman is lower in conception than that of the Unmanifested Brahman in His pure essence

In other Upaniṣads, however, although there is no direct mention of the term "*Sabda Brahman*", yet there are many passages referring to the Mystic syllable "*Om*", the *Pranava*, as the Supreme Reality The celebrated Chāndogya Upaniṣad, e g begins with the text —

"ओमित्येतदक्षरमुद्गीथमुपासीत" (1 1 1)

"The *Udgītha*' [2] should be meditated on as the '*Om*' (1 1 1, 1 4 1)

Then it goes on to say that the '*Om*' or the *Udgītha* represents the cream and the core of Truth—

"स एष रसाना रसतम परमः पराध्योऽष्टमो यदुद्गीथ." (1 1 3)

---

1. See under Section 8 : The Sound
2. Part of the Sama-Veda to be loudly sung.

"This is the quintessence of the essences, the highest, the supreme, viz the *Udgītha*"

Hence it is said that the '*Om*' is the basis of all sacrificial procedures, and is to be used at the beginning of all utterances, recitations or singing of Holy Mantras —

"तेनेयं त्रयी विद्या वर्तते" etc (1 1 9)

"This three-fold knowledge [1] proceeds with it saying '*Om* one calls forth, saying '*Om*' one recites, saying '*Om*' one sings aloud " [2]

In the Taittirīya Upaniṣad, we have a stronger assertion, viz, that the '*Om*' itself is Brahman —

"ओमिति ब्रह्म । ओमितीदं सर्वम् ।" (1 8)

" '*Om*' is Brahman '*Om*' is all this"

In the Māndūkya Upaniṣad also, the same thing is repeated —

"ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानम्
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव"

(Mānd Up 1)

"The syllable '*Om*' is all this Its further explanation is that the past, the present and the future —everything is just the word '*Om*' "

In the Kathopanisad, there is a still stronger statement referring to the '*Om*' as the Highest Reality, the end of all *sādhanas* or spiritual strivings

"सर्वे वेदा यत्पदमामनन्ति ।
तपांसि सर्वाणि च यद्वदन्ति ॥
यदिच्छन्तो ब्रह्मचर्यञ्चरन्ति—
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥" (2-15)

"The Word which all the Vedas declare and which all the austerities and meditations proclaim, desiring which man live the life of religious studentship (*Brahmacarya*) —that Word to you I briefly declare That is *Om*

"That syllable, truly, is Brahman, that syllable, truly, is the Supreme Knowing that syllable, truly, whatever one desires is his

"That is the best support, that is the supreme support, knowing that support, one becomes great in the world of Brahman " (2-15 —17)

1 Knowledge concerning sacrificial procedures conducted by three orders of priests, uttering, reciting or singing from the three Vedas

2 *Adhvaryu, Hotri and Udgatri*, priests of the Yajur Veda, Rg Veda and Sam-Veda respectively (cf. Tait Up. 1,8)

The above is sufficient to give us an idea as to how in Indian Philosophy the knowledge of, and meditation on, the '*Anāhata-śabda*' '*Om*' is regarded as the Path to the realisation of Brahman Himself In the Maitri Upaniṣad, it is, as pointed out above, taken only as the lower form of Brahman But it is at the same time, stated there clearly, that without this kind of Meditation on the "*Om*", Brahman's highest form or Essence cannot be realised

In the Kathopaniṣad, however, '*Om*' is clearly stated to be the Highest Brahman as well as the knowledge of Brahman, the means to realising Brahman

In the Mundaka Upaniṣad, also the self is enjoined to be meditated on as the '*Om*' "ओमित्येव ध्यायथ आत्मानम्" (2 2 6)

In Indian Philosophy, not only the sacred syllable '*Om*', but also its three constituent sounds *a*, *u*, *m*, अ, उ, म् corresponding to the three Vedas, are taken to be objects of profound religious meditation, possessing as they do the highest spiritual efficacy, Later on, these three come to be taken as representing the Triad, or Union of three Gods representing the three aspects of Brahman as Creator, Preserver and Destroyer of the World, viz *a* (Viṣṇu, the Preserver), *u* (Śiva, the Destroyer) and *m* (Brahmā, the Creator) These three are also associated with Yogic practices of breath-control (*Prāṇāyama*), consisting in the inhalation, retention and exhalation of breath, respectively

In the Praśna Upaniṣad, thus, the results of meditations on the three elements of the '*Om*' are separately stated (Fifth Praśna) It is said here first that the syllable '*Om*' is both the higher and the lower Brahman—"परञ्चापरञ्च ब्रह्म यदोङ्कार" (5 2) Then it is said that if a person meditates on one element viz *a* only (*eka mātra*), he returns to earth led by the Ṛg-verses, and being united with austerity, chastity and faith, experiences greatness there If he meditates on two elements only (viz, *a*+*u*) (*dvī mātra*), he goes to the intermediate space, to the world of Moon, led by the Yajus formulae Having experienced greatness there, he returns to earth But he who meditates on the Supreme Person with all the three elements of the syllable '*Om*' (viz *a*+*u*+*m*), is united with brilliance in the Sun As a snake is freed from its skin, so he is freed from sins He goes to the World of Brahman, led by the Sāman-Chants, and beholds the Supreme Person Thus, he who meditates on the '*Om*' fully, together with all the three elements attains *Brahman*

"ओमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परञ्चेति ॥" (5. 7.)

"With the syllable *'Om'* as a support and a means, the knower reaches that which is Peaceful, Unaging, Immortal, Fearless and Supreme"

(iii) Sufī View

In Orthodox Islam, no parallel can be found to this kind of Sound Meditation But it, as well as Yogic practices of breath control, are quite common with the Sūfīs, excepting those of the Moderate School Hence, here Dārā too especially mentions the Sūfis only as practising this kind of meditation

Connected with the above is the *"Dhikr,"* the most important of the religious practices of the Sūfis This means recollecting and repeating God's name with one-pointed concentration, as many times as possible This is given much more importance by the Sūfīs than the five customary prayers This is accompanied by breath-control and other practices, very similar to those of the Yoga, e g inhalation retention and exhalation of breath, together with the repetition of the name *"Allah"*, concentrating on various organs, converging the eyes on the tip of the nose and so on This *"Dhikr"*, according to the Sufis, leads to the attainment of a direct illumination from God Himself, and induces the highest trance or ecstasy that produces *"fana"* or annihilation of the self in God *"Dhikr"* may be of two kinds *Dhikr jāli* or loud recitation and *Dhikr Khāfi* or a recitation in a low voice, i e mental recitation

Thus, according to the Sūfis, hearing God's voice, as well as hearing His names, or even mentally repeating them are means to a union with Him In this respect, there is a close similarity between the Sūfī and Vaiṣnava-Vedānta views, as according to the latter, also *Śravana, Kīrtana, Japa, Smarana* or the hearing, uttering, muttering, remembering etc of God's name are means to Salvation

Section 3 Meditation

In this Section, the best kind of Meditation, according to the author Dārā Shikuh, has been briefly referred to viz the Identity-Meditation between the Soul and God, *(Ajapā)*, consisting in inhalations and exhalations The following point of similarity is noted here —

Stated Point of Similarity

(i) Meditation on the Identity of God and Soul

Both the Hindu and Sufī saints practise this kind of Meditation in the same manner That is, with the incoming breath, they realise *"Aham"* or *"Hu"* (He the Soul) With the outgoing breath, they realise *"Sa"* or *'Allah"* (God) thereby, realising the supreme identity of the Soul and God.

Critical Comments

(i) Meditation on the Identity between God and Soul

The meditation on the identity between the soul and Brahman is found in the Monistic System of the Vedānta of Śaṁkara etc, as well as in the Monotheistic Schools of Rāmānuja, Nimbārka, Vallabha and others Of course, here we have to exclude the purely dualistic school of Madhva and the rest

In the School of Śaṁkara, of course, the word "*Dhyāna*" or Meditation does not mean "*Upāsanā*" or worship, as in other systems, but it means only "*Nididhyāsana*" or concentration of the mind on an accepted Truth, the last in the series of the well-known *Sādhanas* *Śravana, Manana, Nididhyāsana*, Hearing, Reflecting, Concentrating At first, one who aspires after Salvation hears or learns of the truth of the absolute identity of the soul and God from his spiritual preceptor or the Scriptures and provisionally accepts it, next, he thinks over the matter and considers it critically to satisfy his own reason, before finally accepting it, then, he constantly concentrates his own mind on this great Truth, with one-pointed attention to realise it directly and fully

Rāmānuja (Viśiṣṭādvaita School of the Vedānta) defines Bhakti which he identifies with *Dhyāna*, as "तैलधारावद् अविच्छिन्ना स्मृति-सन्तानरूपा ध्रुवा स्मृति "(Brahma-Sūtra 1 1 1),—steady and ceaseless remembrance, uninterrupted like the flow of oil After knowing Brahman, the devotee has, to meditate on Him as his own essence

According to Nimbārka (*Dvaitādvaita* School of the Vedānta), there are three main kinds of Meditation —Meditation on Brahman as the Inner controller of the Soul and the Immanent Essence of the universe, or as identical[1] with the Soul in essence Meditation on Brahman as the Transcendent Controller, and meditation on Brahman as different from the souls and matter or on Brahman as Existence, Consciousness and Bliss, (*Saccidānanda*) Of these, the first, according to Nimbārka, is the best

This kind of Meditation on the essential identity between man and God is very common to Indian and Sufistic systems of thought But as Dārā himself realises, this cannot be practised by the followers of Orthodox Islam who believe in an eternal distinction between man and God. Accordingly. Dārā himself refers only to the Sufis here

Section 4 · The Attributes of God

In this Section, the attributes of God have been depicted The following points of similarity between Hindu and Islamic views, have been noted

1 Here 'identity' really means 'Sāmya' i. e. 'similarity' or 'identity-in difference.'

Stated Points Similarity

(1) Twofold Attributes of God

God possesses two attributes, Majesty (*Jalāl*) and Beauty (*Jamāl*[1]) Really of course, The Hindu sages speak of three *gunas* or attributes of God, *viz Satva, Rajas,* and *Tamas,* but the *Satva-Guna* is included by the Sūfis under *Jamāl*

(2) Three Gunas of God

The creation, preservation and destruction of the world are due, respectively, to *Satva, Rajas* and *Tamas* Gunas of God, the first two creation and preservation, being due to *Jamāl,* the last destruction, to *Jalāl,* according to the Sūfis

(3) Presiding Deities of the Three Gunas

It is the presiding deities or angels of these three Gunas who are directly responsible for the creation, preservation and destruction of the world, *viz, Brahmā, Visnu* and *Maheśa* (according to the Hindu view), *Jibrail, Mikail* and *Israfil* (according to the Islamic view)

Critical Comments

(1) (i) Two-fold Attributes of God

The question of Divine Attributes and other connected ones are fundamental in Philosophy, and have been elaborately discussed in almost all the systems

(ii) Islamic (Orthodox) view

In the *Qurān* itself, God is conceived as *Saguna* or possessed of attributes and quite a large number of Divine Attributes are mentioned It begins with two most important attributes, '*Rahman*' and '*Rahim*,' 'Most Gracious', and 'Most Merciful', included in the famous formula —"In the name of God, Most Gracious, Most Merciful" That these are regarded as the most essential attributes is proved by the fact that the above beautiful formula is placed before every *Sura* of the *Quran,* except the ninth, and repeated devoutly at the beginning of every act by a pious Muslim[2]

There are many references to God's forbearance and mercy in the *Qurān* The following inspiring lines, with slight variations, are found repeated in quite a large number of places ,—

"God is oft forgiving
Most forbearing[3]"

---

1. See Section 11 Critical Comments (i),
2 Yusuf Ali's Ed II. 226, II 235, II, 263, III. 155, V. 104, XXII 59, LXIV 17

In another place, it is said again —

"Verily, thy Lord is ample
In forgiveness"[1] (LIII 32)

Hence, God is characterised as the most Merciful Being —

"For thou art the Best
Of those who show mercy"[2] (XXIII 109 118)

Accordingly, God is described as one who sends calm or tranquillity to men[3], lightens their difficulties[4], removes their afflictions[5] and delivers them from dangers,[6]

God is specially gracious to the merciful The following fine lines are also found repeated several times in the Qurān —

"For thou art the merciful
Of those who show mercy"[7]

Thus, in the *Qurān*, we find the exhilarating picture of an Ever-Gracious,[8] All-Merciful, Bountiful Lord, always ready to help and guide His devotees to the right Path

But, the sterner aspect of the Lord is also equally emphasised in the *Qurān* He is the Highest and the Greatest Being[9]—Omnipotent,[10] Omniscient,[11] Omnipresent [12]

"For God hath power
Over all things" (II 284, etc)
"For He is the One
Who heareth and knoweth
All things" (VI, 13)
"For God is All-pervading, All-Knowing" (II 115)

Thus, He is the Irresistible Being who is constantly watching His worshippers from above,[13] and none is secure against His Wrath [14] He is the Dispenser of Justice, strictly according to the demands of Justice,[15] but never unjust [16]

Thus, in the *Qurān*, both the stern and the Gracious aspects of God have been brought to light with equal care

---

1 Yusuf Ali's Ed

2. op cit 3 Yusuf Ali s Ed. III 154 IX 26, XLVIII. 4,18,26

4. op cit IV. 28 5 op cit VI 17 6 op cit VI 63—64

7 op cit VII 151, XII. 64 92, XXI 83

8 See P 150 9. op cit, IV 34

9. op. cit, II. 284, III 29, XVI 77, cf also VI, 12-13, 65, X, 55, LIII 42, 54, XXXI. 9, XXXIX, I

11. op cit VI. 13, XXXI 9 XXXIX I 12 op cit. II 115, VII. 7

13. op cit VI 18, 61. 14 op cit I 7, VII. 97 99.

15. op. cit XXI 47. 16. op. cit IV 40,

(iii) Sufi View

As regards the question whether God is *Saguna* or *Nirguna*, possessed of attributes or not, there are two main views in Sūfism

(a) According to some Sūfis, like Hallāj, Ibn Arabi, Jili, Jāmi and so on, God has two aspects —(i) Pure Essence or Simple Being, wholly devoid of all attributes and relations,—the unmanifest state of God and (ii) Essence as endowed with attribute—the manifest state of God

(b) According to some other Sūfis like Kalabādhi, Hujwiri and so on, God is eternally endowed with attributes, and is never a Pure Attributeless Being, later on coming to possess attributes

As regards the question of the relation between God and His attributes too, there are two main views —

(a) According to the Panthesitic Sūfis like Ibn Arabi and his followers Jili, Nasafi, Jāmī and others, God is identical with His attributes[1] For, the Pure Essence of God is transformed in and manifested by Divine Attributes the sum of which is the Universe As there can be no external differences outside God, so there can be no internal differences inside Him

(b) According to some Sūfis like Hujwiri and others, Divine Attributes are neither identical with nor different from God[2], as both the views will land us into endless logical difficulties

As regards the kinds of Divine Attributes, different principles of classification may be adopted —

(a) First, the Divine Attributes may be classed under three heads[3] Positive Attributes implying His eternal nature, viz life, eternity, omnipotence, authorship, called the "Four Pillars of Divinity", Relative Attributes implying His powers, like granting life or death, helping or hindering the devotees and the like, Negative Attributes implying absence of all imperfections, like purity, holiness, independence and so on.

(b) Secondly, Divine Attributes may be classified under four[4] heads — Attributes of Essence, like oneness, eternity, reality, Attributes of Beauty (*Jamāl*) etc, like forgiveness, knowing, guiding aright, Attributes of Majesty (*Jalāl*), like omnipotence, avenging, leading astray etc, Attributes of perfection (*Kamāl*) like exhaltation, wisdom, being the first and the last etc

1. See Section 11 Critical Comments (ii)
2. Op. cit.
3. Cf Nasafi's view.
4. Cf. Jili s view

(c) Thirdly, Divine Attributes may be classified under seven heads,[1] viz, life, knowledge, will power, speech, hearing and sight Because of these attributes, God is respectively eternally existent, omniscient, omnipresent, omnipotent, and can command, forbid, promise and threaten, listen to prayers and supplicatons, and see everything

(iv) Vedanta View

As regards the question whether Brahman is *Saguna* or *Nirguna*, there are two clear views in the Vedānta —

(i) According to the *Advaitavāda* or Monistic School of Śamkara and others, Brahman is *Nirguna* or devoid of attributes It has only a Pure Essence or Nature (*Svarūpa*) of its own, but never any attributes (*Guna*), this is the fundamental truth from the *Pāramārthika* or ultimate, transcendental, philosophical standpoint It is only from the lower *Vyavahārika* or ordinary, empirical standpoint, that Brahman is wrongly conceived to be *Saguna*, as Īśvara, a Personal God

(ii) According to the Monotheistic Schools of the Vedānta, of Rāmānuja, Nimbārka, Madhva, Vallabha, etc, i e according to *Viśiṣtādvaita-Vāda*, *Bhedābheda-Vāda*, *Bheda-Vāda*, *Śuddhādvaita-Vāda* etc, Brahman or Īśvara, a Personal God, is eternally *Saguna*, or possessed of an infinite number of excellent, auspicious attributes and wholly devoid of all bad, inauspicious, ones

As regards the question of the relation between God and His attributes, all the Vedānta Schools[2] are unanimous in holding that the relation between substance and attributes is one of identity-in-difference An attribute is identical with the substance in so far as the former inheres in the latter and the latter is immanent in the former On the other hand, the attribute is different from the substance in so far as the latter is much more than the former and transcends it

As regards the kinds of Divine Attributes, it is generally held in Indian Philosophy that these may be classed under two heads, viz Attributes of Majesty and Attributes of Mercy

The first includes attributes of *Jnāna* or the power of directly knowing all space, time and object, *Śakti* or the power of making the impossible possible, *Bala* or the power of supporting the Universe and the rest, *Aiśvarya* or the power of controlling, *Tejas* or the power of remaining strong and fresh even after continued and immense exertion, and *Vīrya* or the power

1. Cf Kalabadhi's view

2 Of Course, Advaitavāda accepts this from the *Vyavahārika* standpoint only.

of defeating all enemies without ever being defeated by them These six qualities of the Lord lead Him to undertake the creation, maintenance and destruction of the world

The second includes *Sauśīlya* or God's willingness to associate even with the lowliest and the most unworthy, *Vātsalya* or overlooking the faults of His servants, *Mārdava* or inability to tolerate the miseries of His devotees, *Sauhārdya* or desire to protect others, *Sarva-śaraṇyatva* or *Saumyatva* or being the common resort of all, *Kāruṇya* or removing the faults of others, *Dayā* or feeling grieved at the grief of others, *Mādhurya* or infinite, nectar like sweetness etc All these qualities of the Lord lead Him to undertake the protection of His devotees [1]

(v) General Comparison between the Indian and Islamic Views

As regards the question whether God is *Saguna* or *Nirguna*, the view of Orthodox Islam, and some Sūfī Schools that God is eternally *Saguna* or possessed of attributes, tallies, apart from differences in other respects, with that of the Monotheistic Schools of the Vedānta

But the theory of some Sūfī Schools that God is at first devoid of attributes, but later on comes to have attributes,—is not found in any School of the Vedānta According to the Vedānta, Brahman is either eternally *Nirguna* or devoid of attributes (Monistic School), or eternally *Saguna* or possessed of attributes (Monotheistic Schools) It might be thought, that the above Sūfī theory is similar to the Monistic School or *Advaita-Vāda* of the Vedānta But really speaking, there is no such similarity here For, according to the Advaita View, as we have seen, *Brahman* is really eternally *Nirguna*—it only *appears* to be *Saguna* from the lower *Vyavahārika* standpoint, but never *actually* becomes so Thus according to *Advaita-Vāda*, it is only the *Nirguna* form of Brahman that is real, but its *Saguna* form is but a false appearance (*Mithyā*) due to *Māyā* But according to the above Sūfī view, it is God Himself who becomes manifested in His attributes, and as such the *Nirguna* and *Saguna* forms of God are *equally real*

As regards the relation between God and His attributes, the Sūfī view that Divine Attributes are neither identical with nor different from God, is not found in any Vedānta School The Monotheistic Schools of the Vedānta in general accept the view, as pointed out above, that Divine Attributes are both different and non-different from God

1. Vedānta-ratna-mañjūṣā by Puruṣottamācārya of the Nimbārka School of Vedānta. Pp 44-47.

However, the Sūfi view that God is identical with His attributes is similar, apart from differences in other respects, to the view of Baladeva and others of the *Acintyabhedābheda-Vāda* School of the Vedānta According to Baladeva, Divine Attributes and Powers are identical with God Himself, as substance and attribute, powers and the substratum of powers are really identical, though apparently different from the ordinary standpoint This kind of apparent or conventional difference is called "*Viśesa*", while real difference is called "*Bheda*" In his commentary on the *Brahma-sūtras* entitled "*Govinda bhāsya*", Baladeva says —

"विशेषश्च भेद-प्रतिनिधि भेदाभावेऽपि भेदकार्यस्य धर्मि-धर्मि-भावादेर्व्यवहारस्य निर्वर्तक" (3 2 31)

"And '*Viśeṣa*' stands for '*Bheda*'—even when there is no real difference or '*Bheda*', the conventional difference between substance and attribute and so on is due to it"

Thus, there is only a "*Viśesa*" between God and His attributes, but no "*Bheda*" Hence, according to both Ibn Arabi and Baladeva and their respective Schools, Brahman has no *Svagata-bhedas* or internal differences

As regards the kinds of Divine Attributes, although different kinds of classifications are found in systems of Indian and Islamic Philosophy, yet it many be said that generally speaking, according to all these systems, Divine Attributes are to be classified under two main heads, viz Attributes of Might and Majesty and Attributes of Sweetness, Softness, corresponding respectively to the Jalāl and Jamāl of the Sūfis Because of the former, God is conceived as the *Terrible*—a transcendent Ruler, a merciless Judge, High and Mighty, far beyond the reach of man But because of the latter, God is conceived also as the *Beautiful*—an immanent Essence, All-merciful and Ever-gracious, Helper and Guide, the nearest and the dearest Friend of all

In Orthodox Islam, the first aspect is emphasised at the expense of the second , while in Sūfism, just the reverse is the case In the Qurān, as we have seen, God is repeatedly described as a Merciful, Gracious Being But still, according to it, the relation between God and man is more a distant one of awe and reverence, as existing between a king and his subjects, than an intimate one of love and friendship, as existing between two friends But in Sūfism, specially in its later forms, the central conception is that of God as Love The relation between God and man, according to it, is that between the Beloved and the lover and the motif of fear is practically abolished In Orthodox Islam, however, God is conceived, as we have seen, both as a Merciful Protector and a Stern Ruler, and the eternal relation between God and man is

that between a Master and a servant The much too intimacy which the Sūfīs claim to have with God, cannot be congenial to the spirit of Islām, which insists not only on love, but also on a feeling of awe and respect for God, as befitting a humble and obedient servant

In Indian Philosophy also, this difference of emphasis on the two aspects of God is found Accordingly, in Indian Philosophy, two kinds of "*Bhakti*" or devotion for God are spoken of *Aiśvarya pradhānā Bhakti and Mādhurya-pradhānā Bhakti* The former means a feeling of fear and reverence for God's powers and greatness, the latter means a feeling of love and intimacy for God's kindness and sweetness As we proceed from the Monistic School of Advaitavāda to the later Monotheistic Schools of the Vedānta, the emphasis is more and more shifted from the former to the latter aspect In the school of *Advaita-Vāda*, of course, there is no real place for *Iśvara*, a Personal God and *Bhakti* or devotion from the Pāramārthika or transcendental standpoint But from the lower, *Vyavahārika* standpoint too, the emphasis here is more on the former kind of *Bhakti* than on the latter Rāmānuja and Madhva emphasise the former kind of Bhakti (*Aiśvarya-pradhānā*), while Nimbārka, Vallabha, the latter (*Mādhurya-pradhānā*) In later Schools of Vaiṣnava Vedānta, the emphasis is wholly on the latter kind

Thus, there is a general similarity between the Indian and Islamic systems of Philosophy as regards the kinds of Divine Attributes Those Schools of Islamic Philosophy that emphasise the Majestic aspect of the Lord are similar, in this respect, to the Indian Schools emphasising *Aiśvarya-pradhānā Bhakti*, while those Schools of Islamic Philosophy or Sūfism that emphasise the Loving aspect of the Lord are similar, in this respect, to the Indian Schools emphasising *Mādhurya-pradhānā Bhakti*

(2) Three Gunas of God

In Indian Philosophy, *Sattva*, *Rajas* and *Tamas* are called '*Gunas*' in a special sense Here the term '*Gunas*' does not mean a quality or an attribute, as commonly understood, but a constituent element Again, these three are constituent elements of *Prakrti*, the Primal Matter (cf the *Sāmkhya* View),[1] and not the attributes of God, who is *Gunātīta* or beyond these *Gunas* [2]

(3) Presiding Deities of the Three Gunas

There is a general agreement with regard to this point

Section 5 The Soul.

In this Section, the nature of the Soul and its relation to the Absolute has been stated briefly The following points of similarity between Hinduism and Islām have been noted —

1 See above Section 2 · Critical comments (4) (iv) p 33

2. See below, Section 9 Critical comments (1) (iv)

Stated points of Similarity.

(1) Two kinds of Souls

There are two kinds of souls, Individual Soul and Supreme Soul, *Jīvātman* and *Paramātman* (according to Indian Philosophy), *Ruhajuzai* and *Rūhakulla* (according to Islamic Philosophy)

(2) The Supreme Soul (Paramātman)

The Supreme Soul or *Paramātman* is the first manifestation of the Absolute, and the aggregate of all individual souls

(3) Relation between the Absolute, the Supreme Soul and the Individual Soul

The relation between these three is that between water, aggregate of waves, and individual waves

Critical Comments.

(1) (i) Two kinds of Souls

The nature of God and the soul, as well as the relation between them constitute two fundamental problems of Philosophy, and all sorts of views have been held with regard to these The paradox here is that man is at once a spiritual as well as a physical being , free yet determined by God , identical yet different from Him To reconcile these apparently contradictory qualities, has been the attempt of philosophers all over the world

(ii) Islamic (Orthodox) View

The Qurān recognises an eternal distinction between God and man

In the Qurān, it is said, as already pointed out above [1], that God creates the body of man out of clay or water But then He breathes forth His own spirit into him, and that is why the soul of man is immortal—i e it is, of course, not uncreated; but once created, it survives the death of the physical body and becomes eternal

"Behold ! thy Lord said
To the angels 'I am about
To create man from sounding clay,
From mud moulded into shape "
"When I have finished him
(In due proportion) and breathed
Into him My Spirit,
Fall ye down in obeisance
Unto Him " (XV 28, 29)[2]

1. See p. 31 (Intro)
2. Yusuf Ali's Ed, See p. 31

Accordingly, man has both a physical and a spiritual side But it is for him to develop his spiritual soul step by step to reach the highest end Thus, three stages of the development of the soul are spoken of in the Qurān —(i) *Ammāra* or the stage when the soul is prone to evils and is headstrong, and subject to passions (Qurān XII 153) (ii) *Lawwāma* or the stage when the soul becomes a self-reproaching spirit, regrets his sins, and tries to atone for the same (Qurān LXXV 2), (iii) *Mutmainna* or the stage of final salvation and bliss (Qurān LXXXIX 27)[1]

Due to his lower physical nature, man even plots against his own soul [2], prays for evil [3], is guilty of sins [4], is given to hasty deeds [5], covets worldly things, like wife and children, silver and gold, horses and cattle, forgetting God, [6] and loves the fleeting world, [7] is ungrateful to God [8] and misled by Evil [9], and supremely arrogant, [10] and so on

Yet due to his higher spiritual nature, man can enter the Highest Heavens [11] of God He is strengthened in spirit by God Himself [12] and though lowly in origin, is blessed with favours by Him [13]

(iii) Sūfī View

According to the Sūfīs, too, man is both a physical and a spiritual being As the crown of creation, he is the microcosm, corresponding to the macrocosm The macrocosm consists of the visible, material, present world, called the World of Creation, as well as the invisible, spiritual, future World, called the World of Command Man, as a macrocosm, partakes of the nature of both these worlds, and shares five elements of each Thus, from the material world, he gets the five elements of fire, water, air, earth and the lower soul (*nafs*), which constitute the physical side of his nature, while from the spiritual world, he gets the five elements of heart (*qualb*), spirit (*ruh*), deep sublime consciousness (*sirr*), deeper intuition (*khafī*) and the deepest insight (*akhfā*), which constitute the spiritual side of his nature Man, as a whole of these ten elements, thus, belongs to the world, yet is beyond it, and it is his duty to conquer the physical nature and elevate the spiritual

1 References to Yusuf Ali's Edition See below Section 20 Critical Comments (i) (ii)

2 Quran VI 125 Yusuf.

3 Op cit XVII 11

4 Op. cit LXXXIX 17 20

5. Op cit XVII 11, XVI, 37.

6 Op cit. III, 14 7. Op. cit LXXVI. 27 8 Op cit VII, 10, XXXVI 45-47 LXIV. 15-25 9 Op cit II VII 175 10 Op cit LXXV 31-40, XC 5 7 11 Op cit LXXXIX 30 12 Op, cit LVIII 22 13, Op cit. XVI-4-8 XXXII 7 9 etc

The soul (*nafs*) is taken to be material by the Sūfīs, and it is the element of evil in man The heart (*qualb*) is, on the other hand, the mirror of God, and reflects all the attributes and names of God It is, as Jili says, "the throne of God and His temple in Man, the centre of Divine Consciousness" Thus, the heart knows the essence of God and of every thing else The spirit (*ruh*), according Hujwiri, is a subtle substance residing in the gross body, but it leaves the body at the command of God e g during sleep and after death While sensation and passion are attributes of the body and the soul (*nafs*), intelligence is the attribute of the spirit According to Jīlī, the spirit has been created by God, out of His own Light, as the prototype of the World, and is as such, identical with the Light of Mohammad, the Logos, the Primal Intelligence, the first emanation from God [1] According to some Sūfīs, the heart (*qualb*) knows, the spirit (*ruh*) loves and deep consciousness (*sirr*) contemplates God

Jīlī distinguishes, between spirit (*ruh*) and holy spirit (*ruhul' qud's*) which is the highest spiritual organ in man While the heart and the spirit reflect Divine Essenee, the holy spirit is the Divine Essence itself in man Man comes to attain it only when he realises God's Pure Essence and his unity with Him in highest mystic ecstasy Still it is taken to be something created in man, as there cannot be two eternal substances

Vedanta View

According to the Advaita or Monistic School of Śamkara, the soul is really one with Brahman, or from the *Pāramārthika* or transcendental standpoint, there is only one reality, viz Brahman As such, the soul is itself Brahman, and therefore, Existence, consciousness and Bliss(*Saccidānanda*) in essence, devoid of qualities, changes and activities (*Nirguna*, *Nirvikāra*, *Niskriya*), all prevading, one only without a second From the lower *Vyavahārika* or empirical standpoint, however, the soul is a knower (*Jnāta*), an active agent (kartā), and enjoyer of the fruits of its Karmas (*bhoktā*) limited and infinitely small in size (*anu*), and multiple (*bahu*) in number But all these states of qualities of being a knower etc do not really belong to the soul, but are only its accidental states or qualities due to '*Upādhi*)" or its apparent connection with the six limiting adjuncts (*Upadhis*) of gross body, sense-organs, vital-breaths, mind, *buddhi* or empirical consciousness and subtle body [2]

According to the Monothestic Schools of the Vedānta, however, all these states or qualities of *Jnātrtva*, *Kartrtva*, *Bhoktrtva*, *Anutva*, *Bahutva*, are not accidental, but real qualities of the soul, and the

1 See p 32 33

2. See Section 7 Critical Comments (I) (iii)

soul is knowledge in essence and a knower, a doer, or enjoyer,[1] atomic in size and many in number A soul may, further be *baddha*, *baddha-mukta*, or *nitya-mukta* The first is a soul in bondage, subject to endless births and rebirths and all the pains and sufferings consequent thereon The second is a soul who has attained salvation The third is a soul who is eternally free, never subject to worldly existence

(V) General Comparison between the Indian and Islamic Views

All the Schools of the Vedānta of Indian Philosophy, as well as of Islamic Philosophy agree in accepting two realities,[2] God and soul[3] But here Dārā has used the term "*Paramātman*" to denote *Hiranyagarbha* However, in Indian Philosophy the term "*Paramātman*" is taken to designate the Supreme Reality *Īśvara* or *Brahman*, God or the Absolute

There is a general agreement between the Indian and Islamic views with regard to the point that man is composed of two elements, higher and lower, material and spiritual, but though made out of clay or matter, he can rise above the material world and transcend and transform his own earthly nature

According to Indian Philosophy, man is really composed of three elements body with its sense-organs, mind (*manas* or *antahkarana*) with its *buddhi* or states of empirical consciousness, and soul (ātman) with its *Jnāna* or consciousness Although in Western Psychology, mind is taken to be non-material and as such, opposed to the body, in Indian Philosophy, mind, as an effect or product of *Prakrti*, the Primal Matter and first cause of the physical world, is itself material and unconscious in nature The real non material and conscious principle in us is the soul or *ātman*, with *Jnāna* or consiousness as its essence, (also attribute, according to the Monotheistic Schools of the Vedānta)

The *Nafs* (soul) of the Sūfī Philosophy seems to correspond roughly to the *Manas* (mind) of the Vedānta, The distiction between the heart, spirit, deep consciousness, deeper intuition and deepest insight, is found in the Sūfi system, is not found in the Vedānta, as these are taken to be functions of the Ātman, and not separate principles themselves

The fundamental distinction between Indian and Islamic views, here is that all the Vedāntists take the soul to be eternal, while even the Şūfīs in general, not to speak of philosophers of Orthodox Islam, take soul to be non-eternal, like the world[4]

---

1 See Section 7 : Critical Comments (1) (iii)

2 Really three, viz God, soul and matter, *Isvara*, *cit* and *acit*.

3 The Advaita Vada, of course, accepts only one Reality, viz *Brahman*.

4. See Section 1 : Critical Comments (1) (ii—iii) P 10

(2) The Supreme Soul (Paramātman)

Here also "*Hiranyagarbha*" has been meant by the term "*Paramātman*"[1] This has been discussed under Section 1

(3) (i) Relation between the Absolute[2], the Supreme Soul and the Individual Soul

This really means the fundamental philosophical questions of the relation between God and the universe of souls and matter. As has been pointed out above, this is one of the fundamental problems of Philosophy, and is really nothing but a problem of the relation between the cause and the effect, the whole and the part, and according to some, also between the substance and the attribute, the substratum of powers and the power, the soul and the body

(ii) Islamic (Orthodox) View

As pointed out above[3], according to Orthodox Islam, God and the soul are eternally different the relation between them being an eternal relation between a king and his subjects According to *Quran*, God, a transcendent Creator, creates man for serving Him[4] But a servant can never be identical with his master.

(iii) Sūfi View

This question of the relation between God and the soul has been extensively discussed in Sūfism, and different views held

(i) According also to Moderate Sufism, trying to reconcile Orthodox Islam with Sufism, as formulated by Kalābādhi, Hujwiri and the like, the eternal relation between God and the soul is that between a Master and His servant, and as such, the two are eternally different in essence or nature, as well as in attributes and powers

(ii) According to the extreme Pantheistic and Monistic types of Sufism[5], as held by Jili and others, however, God and the soul are identical, and the soul is but the sum-total of all Divine Attributes, which are really identical with the Divine Essence Still the universe is not illusory, but fully real as the external manifestation of God

---

1 See Section 1 Critical Comments (4) (i) P 17
2 See Section 20
3 See Section 2 Critical Comments (5) (ii) P 30
4 See Section 1 Critical Comments (3) (iii) (a) P 10
5. See Section 2 Critical Comments (5) (iii) P 30

(iii) According to some other Sufis, like Shabistari and others, God and the soul are identical in essence and attributes, further, the universe is a mere illusion,

(iv) According to some Sūfīs, like Rūmī and others, God and the soul are identical in attributes only, not in essence [2]

(iv) Vedānta View

We may consider here very briefly the views of the five main schools of the Vedānta regarding this important question

(i) According to the *Advaita Vāda* of Śaṃkara (Monistic School), Brahman is the sole Reality, souls and matter are illusory or false (*mithyā*[3]) Hence, Brahman and the soul are absolutely identical in essence As a matter of fact, here really the question of *relation* does not arise at all, for, relation requires that there should be *two* realities to be related, but here there is only one

(ii) According to the *Viśiṣṭādvaita Vāda* of Rāmānuja (School of Qualified Monism, Monotheistic School), the Universe of souls and matter is not illusory, but as real as Brahman or Īśvara Himself as His effect, attribute and body Thus, the relation betwen God and the soul is that between cause and effect, whole and part, substance and attrib te, soul and body The effect is identical with the cause in essence, but different from it in attributes, forms and functions The clay-jar, the effect, *e g*, is identical with the lump of clay, the cause, as both are clay in essence, but different from it in attributes, shape, size, functions etc Thus, the relation between cause and effect is one of identity-in-difference Again, the relation between whole and part, substance and attribute, soul and body is an inseparable, organic one, called "*Aprthaksiddhi*" Such is the relation between God and the Soul God is a Concrete Unity, an Organic Whole and soul and matter are His parts or elements, essentially, inseparably connected with Him Hence, there is a relation of identity in-difference between God and the soul, the soul being identical with God in *essence*, but different from Him in *attributes*

(iii) According to the *Dvaitādvaita Vāda* of Nimbārka (Dualistic-Non-dualistic Monism Monotheistic School), the universe of souls and

---

1 Op Cit P 31

2 For details See under Section 20

3 Used in a technical sense "*Mithyā*" means something which is "*Sadasad-Vilakṣana*" i e something which is neither '*Sat*" or real like Brahman who is eternally true and never negated, nor '*A at*" or unreal like a sky flower which can never even be perceived—but something which is at first perceived to be real, but later on negated as unreal on the rise of real knowe See P 33

matter is as real as Brahman as his effect and power Nimbārka takes his stand here on the relation between cause and effect (*Kāraṇa-Kārya*) and between substratum of power and powers (*Śaktimat-Śakti*) The effect, according to him, is both different and non-different from the cause in essence as well as in attributes Thus, the soul is identical as well as different from God both in *essence* and *attributes*

(iv) According to the *Dvaita-Vāda* of Madhva (Dualistic School Monotheistic School) there is an eternal difference between God and the soul, for the controller and the controlled, the worshipped and the worshipper can never be identical According to Madhva, the following five kinds of *Bheda* or difference are eternal, *viz*, differences between God and the soul, God and matter, one soul and another, soul and matter, one part of matter and another

(v) According to the *Śuddhādvaita Vāda* of Vallabha (Pure Monism Monotheistic School), the soul is identical with God both in *essence* and *attributes*, as his effect, for, the cause and the effect are identical, the latter being the manifestation of the former, just as a stretched-out snake is but a manifestation of the coiled snake, and as such identical with it Of course, God is also transcendental, and the soul is also eternally the worshipper and servant of God

In discussing the relation between God and the universe, the Vedāntists take their stand on that between the cause and the effect

Śaṁkara holds here that really speaking, the cause alone is real, and it is only apparently, but not *actually* transformed into the effect This is the famous Advaita Vedānta doctorine of *Vivarta Vāda*, or apparent transformation (as when in the case of rope-snake illusion, the rope appears to be a snake, but never really becomes so), as opposed to the Monotheistic Vedānta doctrine of *Pariṇāma-Vāda* or real transformation (as when in the case of a lump of clay producing a clay-jar, the former is actually transformed into the latter) Here Śaṁkara takes for his basis the famous text from the Chāndogya Upaniṣad —

"वाचारम्भण विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।" (6 1 4)[1]

"Changes or effects (like clay-jars, clay-plates etc) are mere names—the clay alone is real Accordingly, he holds that the effect is nothing different from the cause, rather, there is really no produced effect at all

But to Rāmānuja, Nimbārka, Madhva and Vallabha, the cause and the effect are equally real These four, however, differ amongst themselves as regards the exact relation between the two

1. Cf. S'aṁkara Bhāṣya on the Brahma-sūtras 2, 1 14

According to Rāmānuja, the cause and the effect are identical in essence, but different in attributes

According to Nimbārka, the cause and the effect are identical as well as different both in essence and attributes

According to Madhva, the cause and the effect are different both in essence and attributes

According to Vallabha, the cause and the effect are identical both in essence and attributes But instead of a relation between a cause and an effect, it is better here to speak of a relation between the two states, unmanifested and manifested, of the very same object

Thus, all sorts of views regarding the question of the relation between the cause and the effect are found in the Vedānta Exactly same are their views regarding the relation between Brahman, soul and matter

(v) General Comparison between Indian and Islamic Views

(i) The view of Orthodox Islam as well as of Moderate Ṣūfīsm that God and the soul are eternally different, is similar, other things apart, to that of the Dualistic School of Madhva

(ii) The view of Pantheistic Sūfīsm that God and the soul are identical, yet the soul is not illusory and false, is similar to some extent to that of the Pure Monistic School of Vallabha According to both Vallabha and Jīlī[1], God is not the Creator of the world, or immanent in it, as He Himself is the world But the difference between the two here is that according to the Sūfīs, man, rather the Perfect Man, is the full and complete manifestation of God, so that man is not only identical, but also commensurate with God But according to Vallabha-Vedānta, the soul and matter are only partial and not complete manifestations of God God is Existence, Conciousness and Bliss in Essence (*Saccidānanda-svarūpa*), and these constitute His Attributes also When He conceals His Essence and Attribute of Bliss, there arises the soul, and when He conceals His Essence or Attributes of consciousness and Bliss there arises matter Thus, the soul is, no doubt, identical with God, but by no means commensurate with Him

(iii) The view of Shabistari and others appears to be similar to that of Śamkara According to Shabistari, creation is a process of successive emanations from God through which He is reflected on Non-being What this 'Non-being' exactly is, is not stated here But it appears to be parallel to Śamkara's '*Māyā*' According to Śamkara, Brahman seems to create the 'false' (*Mithyā*) world through its *Māyā-śakti*, just as a clever Magician

1 See Section 2, Critical comments (4) (iii) (e) p. 25

seems to create things through his wonderful magical powers According to the later '*Pratibimba Vāda*' or 'Reflection Theory' of the Advaita School, when Brahman is reflected on '*Māyā*' or '*Avidyā*', the world seems to be created

Again, according to Shabistari, God is not really, but only apparently, transformed into the form of the Universe This is like Śamkara's '*Vivarta-vāda*' or Doctrine of Illusory Transformation[1]

Shabistāri, further, holds that the universe, which has sprung up from Non-being or, *Asat*, however, is existent and non-existent, *Sat* and *Asat* at the same time According to Śamkara also the universe is *Sadasad-Vilakṣaṇa*' and '*Anirvacanīya*', i e neither real and existent nor unreal and non existent, and as such, inexplicable and inexpressible The world is not existent, as the existent is eternal, like Brahman, it is again not non-existent, as the non-existent can never be perceived like a sky-flower Hence, it is '*mithyā*' or false, i e neither existent, nor non-existent

According to Shabistari, Brahman is the sole reality, while the universe of souls and matter is 'false' or '*Mithyā*', The apparent difference between God and the souls, and between the souls themselves is due to ignorance (*avidyā* or *ajnāna*) on our part According to Śamkara also, just as there is no real difference between the ether inside a pot and the ether outside (*Ghaṭākāśa* and *Maṭhākāśa*), and between the ether inside one pot and that inside another, so there is no difference whatsoever between Brahman and the souls, and between the souls themselves

Shabistari has repeatedly described the universe as a dream and a figment of imagination Here, however, there is an important difference between Shabistari and *Śamkara*, as Śamkara has taken special pains to prove that the universe, though 'false' or "mithyā" *is not* a mere dream It is neither unreal like a sky-flower, nor transitory like a dream

The Advaita School, in fact, speak of three grades of existence in their famous theory of "*Sattā-traividhya vāda*" According to this theory, there are three kinds of existence or *sattā*, viz , *Pāramārthika*, *Vyavahārika*, and *Prātibhāsika* Here four alternatives are possible First, *Asat* or *Tuccha* That which is absolutely unreal and cannot, as such, be even perceived, belongs to this category, e g sky-flower Secondly, *Prātibhāsika-sattā* That which is perceived for a short time as real, but very soon negated and proved to be false by another perception, belongs to this category e g a dream-object or an object perceived during illusion Here the dream-object or the snake in a rope snake illusion is perceived to be real, but is very soon negated by the waking experience, or the right

1. See p 53.

perception of the rope as a rope. Thirdly, *Vyavahārika sattā*, viz., the universe which is perceived to be real so long as there is no realisation of Brahman, but later on negated as 'false'. Finally, *Pāramārthika-sattā* or absolute existence, eternally real and never negated, viz., Brahman. Here the '*Prātibhāsika sattā*' and the '*Vyavahārika-sattā*' though called '*sattā*' (reality) are really '*mithyā*' or false, i.e., they are at first perceived to be real, but later on found to be false. Therefore, the '*mithyā*' is neither absolutely *Sat* like Brahman, as it is later on negated, nor absolutely *Asat* like a sky-flower, as it is at first perceived to be real. But the '*Prātibhāsika-sattā*' and the *Vyavahārika sattā*' though equally '*mithyā*' are not exactly the same. The former is very transitory, the latter very lasting, continuing, as it does, even birth after birth endlessly. Hence, according to the Advaita view, the universe though 'false' or '*mithyā*', is not a mere dream.[1]

(iv) The view of Rūmī, is similar to some extentto those of Rāmānuja and Nimbārka. According to Hallāj and Rūmī, the soul is different from God in *essence*, but identical with Him in *attributes*, while according Rāmānuja the soul is different from God in *attributes*, but identical with Him in *essence*. Really speaking, however, these two views practically mean the same thing. For, though according to Rūmī, the soul is different from God in *essence*, yet cannot be wholly different, for, in that case it cannot be identical with Him even in *attributes*, and attain union with Him. In the same manner, although according to Rāmānuja, the soul is identical with God in essence, yet cannot be wholly identical, as in that case, it cannot have any separate individuality of its own. In this way, Rūmī's *difference* in essence and Rāmānuja's *identity* in essence really both mean *identity in-difference* in essence. Again although according to *Rūmī*, the soul is identical with God in *attributes*, it cannot be wholly identical, but only partly so, just as a red-hot iron neither gets *all* the attributes of the fire nor discards *all* its own. In the same manner, although according to Rāmānuja, the soul is different from God in *attributes*, it cannot be wholly different, as excepting the two attributes of all-pervasiveness and creatorship and the rest of the world, it is similar to Brahman. In this way, Rūmī's *identity* in attributes and Rāmānuja's *difference* in attributes really both mean identity-in-difference in attributes. Thus the views of Rūmī, Rāmānuja and Nimbārka, apart from other things, are similar in this respect thus —

	Essence	*Attributes*
Rūmī	Different	Identical = Identity-in-difference
Rāmānuja	Identical	Different = Identity-in-difference
Nimbārka	Identity-in-difference	Identity-in-difference = Identity-in-difference

1 From the stand-point of Religion, there is also a more fundamental difference between the school led by Shabistari and the school of S'aṁkara. See below Section 20, *Salvation* under (v) *General Comparison between Indian and Islamic views*

Thus, as regards the relation between God and the soul, there is a general similarity between the different Schools of the Vedānta and Islam

Section 6 The Vital-breath

(i) Indian View

In this Section, the nature of *Prana* or the Vital-breath has been referred to very briefly But here only the view of Indian Philosophy has been stated, but no corresponding Islamic View Presumably, according to Dārā, a parallel view may be found in Islam no less

According to the Indian view, the *Prāna* or the vital-breath, is a special kind of air which upholds the body "वायुरेवावस्थान्तरमापन्नः प्राणः"[1] To distinguish it from the eleven organs,[2] which are also called "prāṇa",[3] it is called "*Mukhya-Prana*" and like them, it is also an instrument of the soul "चक्षुरादिवत् जीवोपकरणविशेषः ।"[4] In the *Brahma-Sūtras*, there is an elaborate discussion regarding the nature of Prāna (2 4 7 — 19)

The Prāna, like the eleven organs, is physical in nature, and one of the six[5] *Upadhis* with which the non physical soul appears to be associated during its state of bondage It has five different modes, viz, *Prana* or that which goes up through the nose, *Apana* or that which goes down through the organ of elimination, *Vyana* or that which moves about everywhere throughout the body, *Udana* or that which is the cause of eructation, and *Samāna* or that which is the cause of digestion According to some, there are five kinds of air, viz *Nāga* or that which is the cause of eructation, *Kūrma* or that which is the cause of the opening of the eyes, *Krkala* or that which is the cause of appetite, *Devadatta* or that which is the cause of yawning, and *Dhananjaya* or that which is the cause of nourishment [6] But these are really included under the five modes mentioned above, and are not independent ones

(ii) Islamic View

In the Qurān, or in Sūfi treatises in general, no separate discussions regarding the nature etc of *Prāna* are found, except some passing references to it Hujwiri e g says that Life is something different from Spirit (*al ruh*) He points out that according to some, Spirit is the Life through which the body lives According to this view, the Spirit is an accident which at God's

1 S'ri-bhasya by Ramanuja on the Brahma sutras 2 4 8

2 Five organs of knowledge five organs of action and mind

3 cf Chand. Up 5 1

4 Sri-bhasya. 2 4 9

5 Gross body, organs prana, mind, buddhi, subtle body

6 Vedanta ratna manjusa of Purusottamacarya of the School of Nimbarka Vedanta

commands keeps the body alive and is responsible for the changing states and motions of the body According to a second view, the Spirit is not Life itself, but an essential condition of Life, an accident of Life, and inseparable from the body But the proper view is that the Spirit is a substance, not an attribute or an accident, like Life Life is an attribute of man through which he lives and it is continually created by God so long as the Spirit resides within the body Still the Spirit is not an indispensable condition of Life, for Spirit may go out of the body while a man is still alive, as in sleep But the Spirit is an indispensable condition of intelligence and knowledge, and so when Spirit goes out, these are impossible [1]

Section 7 The Four Worlds

In this Section, the four worlds of waking, dreaming, deep sleep and salvation have been referred to The following points of similarity have been noted here

Stated Points of Similarity

(1) The Four Worlds

The four Worlds are waking, dreaming, deep sleep and salvation,—*Jāgrat, Svapna Susupti* and *Turīya* according to Indian Philosophy, and Nāsuta, (the Human World), Malakūta, (the Invisible World, or the World of Angels), *Jabarūt* (the Highest World or the World of Powers) and Lāhūt (the Divine World), according to Sūfism The first is the world of wakefulness and clear manifestation , the second is the world of souls and dream ; the third is the world of monistic realisation when the distinction between God and the soul disappears , the fourth is the world of pure consciousness

(2) Metaphysical and Ethical significance of the Four Worlds

Metaphysically, these four worlds are one above the other Through them, thus, God descends into the world i e from the world of salvation to the world of deep sleep, from that to the world of dreaming, and from that finally to the world of waking In the same manner, through them, again, ethically, man ascends to God, i e from the world of waking to the world of dreaming, from that to the world of deep sleep, and from that, finally, to the world of salvation

Critical Comments

(1) (i) The Four Worlds Islamic (Orthodox) View

No reference to these are found in the Quran, as stated here, although the state of Salvation, Heavens, Hells etc have been referred to

1 cf Hujwiris' Kashf Al-Majub.

(ii) Sūfi View

The Sūfīs generally hold, as we have seen[1] that the unmanifest God gradually particularises Himself in the world through successive stages, such as, (a) Primal Element or Intelligence, Universal Reason, Soul of Muhammed or Light of Muhammed, (b) Simple Natures, First Principles or Universal Soul, (iii) Heavens, (iv) Earths, (v) Man

(iii) Vedānta View

In the Vedānta, elaborate discussions are found regarding the states of *Jāgrat, Svapna, Suṣupti* and *Turīya*[2] or *Mokṣa* Here, we may take the views of the Monistic and Monotheistic Schools

According to the Monistic School of *Śamkara* and others, during the state of *Jāgrat* or waking, the *Jīva* or the individual soul, as seemingly associated with the six physical *Upādhis*[3], wrongly ascribes their states and qualities to itself, and appears to be a *jnāta, kartā, bhoktā, anu* and *bahu* This kind of super-imposition of the states and qualities of one object on a different one, leading to a wrong identification between the two, is called "*Adhyāsa*" Due to this *Adhyāsa* during the state of *Jāgrat*, the soul seems to possess the qualities of the body, like hunger, thirst, thinness, fatness; of the sense-organs, like deafness, blindness , and of the mind, like feelings, desires etc Thus, it seems to think '*I* am hungry', '*I* am blind', '*I* am unhappy' etc , when really the immortal, non-material soul is above all hunger and the rest Thus, it seems to be subject to all earthly pains and sufferings,

During the state of *Svapna*, no less, the soul continues to feel itself as the *jnatā, bhoktā* and so on of dream-objects, as the above kind of '*Adhyāsa*" persists even then

But, according to the Monistic School of the Vedānta, during the state of *Susupti* or deep, dreamless sleep, the soul no longer feels itself to be a *jnāta, kartā, bhoktā* etc The distinction between the states of *Svapna* and *Suṣupti* is that during the former state, the soul seems to be engaged in various kinds of perception, activity, enjoyment etc in relation with 'false' (*mithyā*)[4] dream objects But during the latter state, all these disappear completely, as their cause "*Adhyāsa*' no longer persists But although these empirical states of knowing, feeling and doing are no more then, yet the state of *Susupti* is by no means one of unconsciousness On the contrary, during that state, the soul, freed for the time being, from the shackles of the mind-body complex,

1 See Section 2 Critical Comments , (4) (iii) (b) P 23
2 See under the Section 2 Critical Comments (i) (iv)
3 See Section 5 Critical Comments (i) (iv) P 48
4 Section 5 Critical Comments (3) (v)

remains in its real form of perfect Existence, Consciousness and Bliss (*saccidānanda-svarūpa*) The proof of this is that on waking after *Susupti*, the soul clearly remembers 'I was sleeping happily so long, but had no dreams' Such a remembrance is a clear evidence, of the persistence of consciousness and bliss even during *Susupti* Thus, *Susupti* is not a negative and blank state, but a state of perfect consciousness and bliss Of course, *Susupti* is not a lasting, permanent state, and due to its karmas being not fully exhausted, the soul has to return to earthly existence soon But still, during *Susupti*, the soul, for the time being, tastes the first bliss of salvation

The Monotheistic Schools of Rāmānuja etc , however, take as we have seen,[1] the soul to be a *real jnātā, kartā, bhoktā* and the rest , and hence the soul always remains so under all states Thus, during the state of *Jāgrat* the soul is a self-conscious, knowing subject, an active agent and an enjoyer, experiencing the inevitable fruits of its own karmas and thereby undergoing a variety of states and conditions In the state of *Svapna*, too, the soul is a conscious subject, a doer and an enjoyer [2] Then it enjoys the various dream-objects created by the Lord in accordance with its own karmas During the state of *Susupti*, no less, the soul remains a conscious subject, a doer and an enjoyer, though its knowledge etc are not fully manifest then as during the state of *Jagrat* Rāmānuja in his celebrated commentary '*Srī-bhāsya*'' on the Brahma-Sūtras, severely criticises the Advaita view that the soul ceases to be a knower and an enjoyer during *Susupti* [3] He points out that the memories of the sleeper after awakening do not prove that the soul ceases to be a jnātā, bhoktā, etc then, but just the contrary For what is the nature of such a memory ?

"एव हि सुप्तोत्थितस्य परामर्शं 'सुखमहमस्वाप्सम्' इति। अनेन प्रत्यवमर्शेन तदानीमप्यहमर्थस्यैवात्मन सुखित्वं ज्ञातृत्व च ज्ञायते।"[4]

"The sleeper, on awakening, remembers to this effect 'So long I slept happily and did not know anything " From this, the knowledge and happiness of the 'I' during that period can be known That is, as there was knowledge (viz 'I did not know anything') and happiness (viz 'I slept happily') then, there must have been a subject to know and enjoy during *Susupti* Thus, the soul is a *jnata, bhokta* and the rest even during *Susupti*

---

1 See Section 5 Critical Comments (1) (iv). P 48
2. Brahma-Sutas 3 2 1—6
3 S'ri B 1 1 1
4. Op cit 1 1. 1

(IV) General Comparison between Indian and Islamic Views

The Indian view of *Jāgrat*, *Svapna* and *Susupti* does not seem to have any real similarity with the Sūfī view of *Nasut*, *Malakūt* and *Jabarūt* The *Nasūt* or the Human World, of course, is like the state of *Jāgrat* But the *Malakūt* or the Invisible World of Angels (Heavens) is by no means parallel to the state of *Svapna*, which is merely a state of dreaming—nothing more The *Jabarūt* or the Highest World of Powers (probably, the Primal Intelligence in Sūfīsm) also is by no means anything like the state of *Susupti* (See below)

(2) Metaphysical and Ethical significance of the Four Worlds

The above Four Worlds have no metaphysical significance in Indian Philosophy These are not taken as stages in the evolution of God[1], or descent of God to the World Conversely *Jagrat*, *Svapna*, and *Susupti* are also not considered higher and higher stages bringing man near to God or stages of the ascent of man to God It is not that a man becomes more perfect when he dreams, or sleeps dreamlessly Thus, these states have no ethical value as well These are, as a matter of fact, only taken to be ordinary psychological and empirical states of the soul, and the five states of *Jāgrat*, *Svapna*, *Susupti*, *Mūrcha* and *Marana* i e of waking, dreaming, deep dreamless sleep, swoon and death, have been discussed as such in the second Pāda of the third chapter of the Brahma-sūtras

But in Sūfīsm, as we have seen, these are metaphysical stages of the descent of God to the world, as well as ethical stages of the ascent of man to God

Section 8 : The Sound

In this Section, three kinds of Sounds, *Anāhata* (or the 'Om'), *Āhata*, and Vocal have been briefly referred to

The first has already been discussed under the sub-section "Meditation on Sound"[2] The rest raise no special points for discussion.

Section 9 : The Light

In this Section the nature of Divine Light has been discussed The following points of similarily have been noted :—

1. See section 2. Critica comments (4) (iv) P 26,
2. See Section 2 Critical Comments (6) (i) P. 34.

Stated points of Similarity

(1) Light as the Essence of God

Light or Effulgence is not only an *attribute*, but the very *essence* of God

(2) Three Kinds of Light

These are *Jālal* (Majesty), manifested through the *Tamas Guna*, Jamāl (Beauty), manifested through the *Sattva Guna*, and Light of Essence, devoid of all *Guṇas*

(3) Manifestation of Light

The Pure Brahman, through His own Light, is manifest in the Great Soul (Hiranyagarbha), that in the soul, and that in the body

Critical Comments

(1) (i) Light as the Essence of God

In all systems, Light or Effulgence is regarded as constituting the most fundamental nature of God, for, the All-perfect Being must naturally be self-manifest and capable of manifesting all others But there has been difference of opinion as to whether it is the *essence* or an *attribute* of God

(ii) Islamic (Orthodox) View

In the famous Parable of Light (Qurān xxiv 35) [1], God is referred to as "Light" In the Qurān, however, no discussion is found as to whether Light constitutes the very essence or only an attribute of God But as God is taken to be essentially possessed of attributes, Light, too must be one of the attributes.

(iii) Sūfī View

The Sūfī view of Divine Attributes has already been referred to [2] The case of 'Light' also is the same That is, those who say that God is at first a Pure Essence, but later on manifested into attributes, naturally hold that Light is at first the Essence of God, later on becomes His attribute Again, those who say that God is eternally possessed of attributes, must hold that Light is one of these attributes

(iv) Upanisadic View

In the Upaniṣads, Brahman is often described as effulgent like the sun, as the Light of lights, as shining for ever and so on In a beautiful verse

1. See English Translation in loco.
2. Section 3 : Critical Comments (1) (iii) p. 41

of the Śvetāśvatara Upaniṣad, the Supreme Person is said to be, आदित्यवर्णं तमस परस्तात्" । (3, 8)—"Of the colour of the sun beyond darkness" In the Bṛhadāranyaka Upaniṣad, again, it is said that Gods worship Him who is the Light of Lights, Life and Immortality"—"तद्देवा ज्योतिषा ज्योतिरायुर्होपासतेऽमृतम्" (4 4 16) In the Chāndgoya Upaniṣad, too, it is said that the Light that is shining over the whole universe is the same as the light inside a Person (3 13 7)

The eternal prayer of Indian sages has been echoed most beautifully in the inspiring passage of the Brihadāranyaka Upaniṣad thus —

"असतो मा सद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्माऽमृत गमय ।" (1, 3, 2)

"From untruth, lead me unto Truth
From darkness, lead me unto Light
From death, lead me unto Life"

Hence, in the Upaniṣads, as in later Religious and Philosophical Literature, the Ultimate End of life is conceived to be Truth, Light and Life Eternal

(v) Vedānta View

In the Vedānta, also, Brahman is conceived to be "*Sva-prakāśa*" or self-manifest and manifesting all

In accordance with the two main Vedānta views regarding the question as to whether[1] Brahman is saguna or nirguna, here also we have two main views According to the Advaita School of the Vedānta or the School of Absolute Monism, led by Śamkara, *Sat, Cit* and *Ānanda,* Existence, Conciousness (Light or Effulgence) and Bliss, constitute the very *svarūpa,* nature or essence of Brahman,—and not His *Gunas* or attributes That is, Brahman *is* Existence, Consciousness and Bliss in essence, not that Brahman has Existence, Consciousness and Bliss, as Its attributes According to this School, Brahman is *Nirguna* or devoid of all attributes whatsoever

But according to the Viśiṣtādvaita School of the Vedānta or the School of Qualified Monism, as well as other Vaiṣnava Schools, *Sat, Cit* and Ānanda, Existence, Consciousness and Bliss, constitute *both* the *svarūpa* and *Guna,* essence and attributes of Brahman

(vi) General Comparison between Indian and Islamic Views

Indian and Islamic systems of Philosophy agree in taking God or Brahman to be Light in essence Either Light is only the essence, or both the essence and attribute of God, for, even those who hold that it is the attribute of God really mean that it is essence manifested in attributes, or essence accompanied by attributes

1 See Section 4, Critical Comments (1)(iv) p, 42.

(2) Three Kinds of Light

(i) General Comparison between Indian and Islamic Views

This kind of distinction is not found in the Qurān, but in Sūfīsm only In Indian Philosophy, too, the Light of God cannot be manifested by the Sattva and Tamas Gunas, for, these are not His attributes [1]

(3) Manifestation of Light

(i) General Comparison between Indian and Islamic Views

Here the famous verse on Light (Qurān *XXIV* 35)[2] has been differently interpreted by different scholars Eg the celebrated philosopher Ghazali has beautifully explained it thus [2] The human soul has five faculties or stages viz, Sensory Spirit or Perceptive Soul, Imaginative Spirit or Cognitive Soul, Intelligential Spirit or Conceiving Soul, Ratiocinative Spirit or Rational Soul and Prophetic Spirit, and it is these that are symbolised by Niche, Glass, Lamp, Tree and Oil respectively

However, there is a general agreement between Indian and Islamic views that God's own Light shines in the soul which itself is luminous

Section 10 · The Vision of God[3]

In this Section, the possibility or otherwise of a direct vision of God has been discussed at length, and its different kinds indicated The following points of similarity have been noted —

Stated points of Similarity

(1) Vision of God

The Vision of God is possible here or hereafter, by the external or by the internal eyes But this is only a vision of God in His manifested aspect, possessed of attributes, for, the Pure Consciousness or Essence, devoid of all attributes, cannot be perceived

(2) Five Kinds of Vision of God

These are as follows (i) Vision of God during the waking state by the physical eyes, (ii) Vision of God during the dreaming state by the mental eyes, (iii) Vision of God during the intermediate state when egoity disappears (iv) Vision of God as limited in special ways, (v) Vision of God as one or the sole Essence of all limited objects

1 See P 45 2 See English Translation in loco 3 Yusuf Ali's Ed I 920

Critical Comments

(1) (i) Vision of God

The eternal quest of a devotee is to realise God in his life, and the question that has worried philosophers all over the world is as to whether this realisation can amount to a direct *perception* of the Lord, and how and when is this possible

(ii) Islamic (Orthodox) View

In the Qurān itself, there seems to be no support of Dārā's contention that according to this Holy Book, God can be perceived even here and now by the physical eyes The text, quoted by him in support of his view, does not seem to refer to the actual perception of God on earth [1] Here the word "blind" in the text "And who has been blind here shall be blind hereafter" (Qurān XVII 74), does not appear to refer to the absence of physical perception, but only to that of spiritual enlightenment Again, in another passage, the possibility of such a Vision of God has been denied and there is no indication here, as Dārā holds, that it means only the denial of the Vision of the formless aspect of God or of His Pure Essence The text is as follows

> No Vision can grasp Him
> But His grasp is over
> All Vision He is
> Above all comprehension,
> Yet is acquainted with all things !'
>
> (Qurān VI 103) [2]

Here the term *"Latif"*, literally meaning fine or subtle, has been used Hence, it means that God is so fine as to be invisible to the physical eyes, so subtle as to be invisible to the senses, so pure as to be incomprehensible and beyond the mental and spiritual vision of ordinary men [3]

Thus, physical vision of God is not possible here Spiritual or mental vision may, of course, be possible, in exceptional cases, in the case of the Prophets, the last of whom is Muhammad

In the Heaven, however, the believers, being nearest to God have a perfect vision of Him (Qurān *LVI* 11—38, 88—91) in perfect peace and bliss, through God's grace

---

See under Section 20 Salvation

1 See English Translation in loco

2. Yusuf Ali's Ed.

3 Yusuf Ali's Ed. pp. 320, 868

(iii) Ṣufi View

(a) View of Moderate Sūfis

The Moderate Sūfis, following the Qurān, deny the possibility of God's vision here E G Kalābādhi, author of the famous Arabic treatise on Sūfism "*Tacarruf*" ("Doctrine of Sūfis") holds that God can be known only indirectly in the present world through reason and revelation (or faith in the Qurān) But there cannot be any direct knowledge of God here and now '*Direct*' knowledge implies perceptual knowledge But no vision of God is possible on the part of human beings in the present world, but God can be seen with the eye in the next world

The impossibility of God's vision in the present world is, according to Kalābādhi, due to the following reasons — 1) Direct vision of the Lord is a sign of His greatest blessing and highest grace Hence, it can occur only in the noblest place, viz the Paradise (2) If such a greatest blessing can take place in this world, there would not be any difference between this World and the Paradise (3) As God grants this supreme blessing to wise Prophets only, He cannot grant it here to other less deserving persons (4) The eternal God cannot be seen in the non-eternal world (5) If God were directly seen here, people would have no doubt regarding His existence and would have, accordingly, needed no instruction regarding Him, believing in Him instinctively But that is by no means the case

The possibility of God's vision in the next world is, according to Kalābādhi, due to the following reasons —(1) The Qurān and the Traditions assert this (2) God exists and whatever exists, may be seen. (3) Prophets and saints constantly pray for a direct vision of God But such prayers can never be taken to be proofs of their unbelief and ignorance On the contrary, they are praying for something which they believe to be fully attainable (4) There is nothing to prevent God from showing Himself to the believers as an act of Grace , on the contrary, it is consistent with His essential nature as an All-Merciful and Ever-Gracious Being

Kalābādhi is here specially careful to point out that not even the Sūfis, some of whom claim to have seen God by the heart in ecstasy, have ever really done or can do so "God is not seen in this world", he concludes, "either with the eye or with the heart, save from the point of view of faith "

(b) View of other Sufis

Other Ṣūfīs, however, like Dhul Nun-al-Misri, Bayāzid, Hallāj, Shabistari, Ibnu'l Arabi, Rūmī, Jilī, Jāmī and the rest, all hold that God can be perceived, even here and now, during the state of gnosis or ecstasy,—not through the physical eyes of course, but more directly and with more certainty

through the heart "Every thing which the eyes see," says Dhul Nun, "is related to knowledge, and that which the hearts know is related to certainty", Such a direct vision of God is a gift from God Himself and is possible only through His grace It is the divinely illuminated heart alone that can reflect, radiate and realise the Essence of God "The Sun", as Dhul Nun pithily says, "can be seen by the light of the Sun alone"

This kind of vision, according to these Sūfis, is not something intellectual, not due to the maturation and perfection of Intuition,—but wholly emotional, being the highest development of ecstatic intoxication

(iv) Upanisadic View

The Upanisads, in general, deny the possibility of knowing the *Atman*, the Supreme Soul, through ordinary means In the old and celebrated *Brhadāranyaka Upanisad*, this theme has been repeatedly emphasised,[1]

"न दृष्टेर्द्रष्टारं पश्येर्नश्रुते. श्रोतार शृणुया न मतेर्मन्तार मन्वीथा न विज्ञातेर्विज्ञातार विजानीया. एष त आत्मा ।' '(3 4 2)

"You cannot see the Seer of seeing You cannot hear the Hearer of hearing You cannot think of the Thinker of thinking You cannot know the Knower of knowing He is your Soul which is in all things"

In many other Upanisads, also, it is said clearly that the *Ātman*, the Supreme Soul, cannot be perceived by the eyes or grasped by speech In the Katha (6 9), Śvetāśvatara (4. 20), and Mahānārayana (1 11) Upanisads, e g, we have an identical verse —

"न सदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ॥
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥"

"His form cannot be perceived, no one ever sees Him with the eye"

But the Upanisads, though thus denying the possibility of the perception of God through ordinary means, yet, by no means, deny it altogether. In the Brhadāranyaka Upanisad itself, it is said simply with firm conviction

"य एतद्विदुरमृतास्ते भवन्ति ।" (4. 4. 14)

"Those who know this, become immortal"

The very same line is found repeated more than once in the Katha (6 2, 9) and Śvetāśvatara Upanisads (3 1, 10, 13, 4 17, 20) In fact, the two concluding lines of the above quoted verse from the Katha (6 9) and Śvetāśvatara (4 20) Upanisads, assert the possibility of the knowledge of God through the mind and the heart

1 Brh Up 2 4. 14, 3 4. 2, 2 7 23, 3 8 11.

"He is to be known by the heart, thought and mind Those who know this, become immortal"

In the same chapter, Brhadāranyaka says —

"तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति।" (4. 4 2)

"Therefore, having this knowledge, having become calm, subdued, quiet, enduring and collected, one sees the Soul in the Soul itself One sees everything as the Soul Evil does not overcome him, he overcomes all evil Evil does not burn him, he burns all evil Free from evil, free from impurity, he becomes Brahman"

There are many other texts in the Upanisads which clearly assert that the *Ātman* or *Brahman* can be known and perceived directly, though not through the physical eyes, and that such a knowledge alone leads one to salvation and immortality Hence the Śvetāśvatara Upanisad (3 8) beautifully says —

"वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥"

"I know this Mighty Person, of the colour of the sun, beyond darkness By knowing Him alone, one overcomes death There is no other path to salvation"

In the Katha (2, 2 3.) and Mundaka (3 2 3) Upanisads, there is a reference to the theory of Grace —

"नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा वृणुते तनूं स्वाम् ॥"

"This Soul cannot be obtained by learned discourses, nor by intelligence, nor by much learning He can be obtained only by one whom He chooses To him, the Soul reveals its own nature"[1]

(v) Vedānta Veiw[2]

In the Vedānta, such a direct Vision or perception of Brahman is denoted by the term "*Sākṣātkāra*" which literally means "Face-to-face perception" In the Upanisads, although it has been said that a direct perception of the soul is possible, yet there is no clear indication as to whether this can take place here as well, or only hereafter But in the Vedānta, the issue has been debated threadbare between the protagonists of

1. See under Section 18 Theory of Extraction. Theory of Special Grace or Interventation
2. See Section 20 Salvation

Jīvanmukti (Salvation here and now) and *Videhamukti* (Salvation after death)

The Monistic Schools of the Vedānta of Śamkara and others are upholders of the doctrine of *Jīvanmukti* Accordingly, they hold that the realisation of the real nature of the soul, i e the perception of it as Brahman in essence, though not through the physical eyes, is possible here and now, in the present life Thus, "*Sākṣātkāra*" does not mean here the vision of God, but a direct vision of one's own nature as Brahman in essence Hence, it is wholly intellectual, there being no question of any emotional ecstasy here

According to the Monotheistic Schools of the Vedānta of Rāmānuja, Nimbārka, Madhva, Vallabha, Baladeva, etc however, "*Sākṣātkāra*" means a direct vision of God which leads to salvation, and according to these Schools propounding of *Videha-mukti- Vāda*, this is possible not here and now, but only after death, through the grace of God Thus, the successive stages leading to salvation are as follows —

Niṣkāma Karma—Jnāna—Bhakti or *Dhyāna—Bhagavat prasāda—Sākṣātkāra-Mukti*

Selfless action—Knowledge—Devotion or Meditation—God s Grace—Direct Vision of God—Salvation [1]

These Schools take their stand on the above quoted verse from the Katha (2 2 3) and Mundaka (3 2 3) Upaniṣads, that the Vision of God is possible only through the grace of God, never otherwise

(vi) View of Gaudiya or Bengal School of Vaiṣṇavism

According to this School, in general, Vision of God, which is the direct and only way to Salvation, is possible either here or hereafter And it may be either internal or external As has been said —

"स चात्मसाक्षात्कारो द्विविध अन्तराविर्भाव-लक्षण बहिराविर्भाव-लक्षण च ।"

The Vision of God may be of two kinds, internal or external Example of these are found in Bhāgavata-Purāna (E g Internal Vision 1 6 34 External Vision 3 15 38)

(vii) General Comparison between Indian and Islamic Views

From the strictly philosophical point of view, the possibility of the perception of God through the physical eyes has been denied by systems of

1 According to Madhva, the Soul approaches God Viṣnu through His son Vāyu, not directly See Section 20 Salvation

both Indian and Islamic Philosophy, and when Dārā refers to such a view as being held by both Hindu and Muslim sages, he probably means some sectarian, religious Schools of both sects

But the possibility of a Vision of God through the mind and the heart, through spiritual insight and divine illumination are admitted by Orthodox Islam, Sūfīsm, as well as by the Monotheistic Schools of the Vedānta Orthodox Islam, Moderate Schools of Sūfīsm, the *Videha mukti Vādin* Schools of the Vedānta, however, do not admit the possibility of such a vision here and now, while most Sūfī and Vaisnava Schools admit it All these Schools, again, accept the theory of Grace [1]

Thus, there is a general agreement between Indian and Islamic views as regards the possibility of a Vision of God, apart from the question of the exact nature of such a Vision

Section 11 The Names of God

Stated point of Similarity

(1) Sanskrit and Arabic-Persian Synonyms of Divine Names

(i) Islamic (Orthodox) View

In this Section, no topic of philosophical importance has been discussed, but only some Arabic or Persian synonyms of Sanskrit words have been given

Critical Comments

(1) Sanskrit and Arabic-Persian Synonyms of Divine Names

(i) Islamic (Orthodox) View

In the Qurān, God is several times, said to possess beautiful names —

"The most beautiful names
Belong to God" (VII, 180)[2]

In Hadith Literature, these have been taken to be 99 in number, representing 99 main attributes of God The four names, mentioned in the first Sura (chapter) of the Qurān, indicate these in a comprehensive manner These are as follows —"Most Gracious" (*Rahmān*) "Most Merciful" (*Rahim*), "Cherisher and Sustainer of the worlds" (*Rabb ul ālāmīn*) and "Master of the Day of Judgment"[3]

(ii) Sufi View

In Sūfīsm, God's Names are taken to be eternal like His Essence and Attributes According to some (e g Kalābādhi[4]), Divine Names,

1. See under Section 18 Theory of Extraction
2. Yusuf Ali's Ed cf. also XVII, 110, XX 8 LIX 24.
3. See p 39
4. See p. 41

like Divine Attributes, are neither identical with nor different from God But according to others (e g Jīlī[1]), just as Divine Attributes are identical with God Himself, so, too, are Divine Names Jīlī points out that a name is something which enables us to picture a thing, understand its meaning and retain it in memory, thus, a name is the outer aspect of the object named, the inner aspect, and as such, identical with it Hence, a Divine Name is the same as God Himself and to know such a Name is to know God himself Jīlī says that God has made His Name a Mirror for man to see and know the real nature of Divine unity

Divine Names are of two kinds Names of Essence e g *al Ahad*, The One, or Names of Attributes, e g *al Rahman* 'The Merciful' The highest name of God is "*Allah*" which comprises all other attributes and names of God

According to Ibnul Ārabi, the three cardinal names of God are, *Allah, al Rahman* ('The Merciful'), *al Rabb,* ('The Lord'),

(iii) Vedānta View

In the Monistic School of the Vedānta, there is no question of names, just as there is none regarding attributes

In the early Mon theistic Schools of Rāmānuja etc, not much importance is placed on the names of God In Rāmānuja s celebrated commentary "*Śrī-Bhāsya*" on the Brahma-sūtras, he mentions only one or two names of Brahman, viz *Visnu, Vāsudeva* or *Purusottama* Nimbārka speaks of Brahman as Krsna, Hari, Purusottama, Keśava, Mādhava and Ramākānta Each of these names is taken to represent a special quality E g "Krsna" and "Hari" both mean one who drags away (root *Krs*) or takes away (root *Har*) the sins of his His devotees Later on, however, in the *Śaiva* and *Vaisnava* Schools, names come to be more and more multiplied and taken as more and more important E g in his commentary on the Brahma-sūtras, the famous interpreter of the Vedānta from the Śaiva standpoint, viz Śrīkantha, says that Brahman or Śiva has numerous names which are by no means, empty, meaningless ones, but indicate the infinite essence, attributes and powers of Śiva Himself Of these, he says, eight are main, viz *Bhava, Śarva, Īśvara, Paśupati, Rudra Ugra, Bhīma and Mahādeva* Each of these stands for a special quality and power of the Lord'

Thus "*Bhava*" means that Brahman is existent everywhere and always, an Eternal Being, "*Śarva*" means that Brahman is the destroyer of all things, "*Īśāna*" means that Brahman is possessed of absolute and

1 See p. 41 2 See his Bhasya on Brahma-sutraa 1 1 1

limitless might and glory, "*Pasupati*" means that Brahman is the controller of all things, "*Rudra*" means that Brahman is the remover of all pains and sufferings, "*Ugra*" means that Brahman is unconquerable and indomitable, "*Bhīma*" means that Brahman is an object of fear to all, being their controller, and "*Mahādeva*" means that Brahman is the Greatest Being

In Indian Philosophy, however, mere adjectives or attributes are not taken to be names, as in Islamic Philosophy, but, rather, names are said to designate some special attributes

Section 12. Apostleship and Saintship

In this Section, different kinds of Apostleship and Saintship are spoken of, and although only the apostles and saints of Islam have been referred to, the presumption, evidently, is that the views expressed tally with those of Indian Philosophy no less

Stated points of Similarity

(1) Three kinds of Apostleship

These are as follows —Apostles who realise only the *Nirguna* or absolute aspect of God, those who realise only the *Saguna* or qualified aspect of God, and those who realise both the above aspects of God The first two kinds of Apostleship are both one-sided, while the last one is the true and perfect form of Apostleship

Critical Comments

(1) (i) Three kinds of Apostleship

In all religious and philosophical systems of the world, apostles and saints have an honoured place As the messengers of God Himself, they serve as beacon-lights to mankind in its difficult journey to the Goal of salvation Hence it is interesting to note how the apostles and saints have been classified

(ii) Islamic (Orthodox) View

Islam recognises the fact that every nation or group of people has an Apostle or a Prophet

"To every people (was sent) an Apostle" (Qurān X 47)[1]

But Muhammad, according to Islam, is the last of the Prophets

This is stated in a verse in the Quran —

1 Yusuf Ali's Ed.

"Muhammad is not the father of any of your men, but (he is) the Apostle[1] of God, and the seal of the Prophets" (XXXIII 40)

In Qurān (II 136), the following Prophets are mentioned Abraham, Ismail, Isaac, Jacob and the Tribes, Moses and Jesus, arranged in three groups (i) Abraham, Ismail, Isaac, Jacob and the Tribes Of these, Abraham apparently had a Book (Qurān LXXVII 19) and others followed him (ii) Moses and Jesus each of whom left a Scripture (iii) Other Scriptures and Prophets of God, not specifically mentioned (XL 78) It is also said here—

"We make no difference between one and another of them" (II, 136)[2]

In Qurān (iv, 163 164), the list of former Apostles or Prophets is given thus —Noah, Abraham, Ismail, Isaac, Jacob and the Tribes, Jesus, Job, Jonah, Aaron, Solomon and David

In another place of the Qurān again (VI 83-86), a list is given of eighteen Apostles or Prophets in four groups, including the great teachers of three great Religions based on the teachings of Moses, Jesus and Muhammad, viz (i) Abraham, his son Isaac, and Isaac's son Jacob Abraham was the first to have a Book (Qurān *LXXXVII* 19), (ii) Noah of the time of the Flood, David and Solomon, who established the Jewish Monarchy, Job who flourished 140 years ago, Joseph, Minister of state of Egypt, Moses and Aaron, the leaders of Exodus from Egypt As they all led very active lives, they are called "Doers of Good" (iii) Zakariya, father of John the Baptist, John, Jesus and Elias (Elijah), They were preachers of Truth, rather than men of actions, and so they were called "The Righteous" (iv) Ismail, Elisha, Jonas, and Lot, called "Favoured above the nations", as they had to undergo great mishaps, but still kept to the Path of God[3]

Islam distingushes between a Prophet and Apostle A Prophet (*Nabi*) is one who receives Divine Inspiration or Message, but does not necessarily leave a Holy Book or Scripture, while an Apostle (*Rasul*) is one who leaves such a Book[4]

It is said in the Qurān many times[5] that the Apostles or Prophets are human beings, though they are specially favoured and guided by God, so that they are fit to preach God's Message on earth

1 i e last of the Prophets.
2. Yusuf Alis' Ed.
3. Yusuf Ali's Ed P 312
4. op cit P 778 Quran XIX. 51
5. See under section 20, Salvation in P. 185.

(iii) Sufi View The Perfect Man

The central doctrine of Sūfīsm is that of Perfect Man It is first[1] propounded systematically by the great Sūfī Ibnul Arabi, who gave a technical meaning to the term "Perfect Man" (*al insānul-Kāmil*) A Perfect man is one who has here and now reached the goal of the Mystic Path and realised his oneness with God In him alone are God's Essence and Attributes fully and perfectly manifested Hence, he is a God-man, human in form, but divine in essence and attributes Still, he should not be taken as an incarnation of God Man, as we have seen,[2] is the crown of creation, and Perfect Man is the crown of man The pure Essence of God descends to the World of plurality and re-ascends to itself through the Perfect Man Thus, we have a complete circle here—God to man, man to God again Hence, man's attempt to rise to God—has been described by the Sūfis as God's attempt to regain His original Unity [3]

Thus, the Perfect Man has a two-fold function cosmical and ethical Cosmically, he is the Logos, the Primary Reason, the first emanation from God As such, he is the arche-type of Nature, the axis (Qutb) of God on which the whole universe revolves [4] Ethically, he is the Prophet of God, the mediator betwen God and man God directly reveals Himself to him alone, and it is his task to transmit and preach God's Message to mankind, and help men to attain God The Perfect Man is conscious of himself as both identical with God and different from Him, and of God as both immanent in, and transcendent over, him

Now, who is such a Perfect Man? A saint and a prophet. In deference to the strong orthodox view, the Sūfīs generally draw a distinction between a saint (*Wali*) and a prophet (*Nabi*). According to Islam, as we have seen, Muhammad is the last and the best of the prophets, and there cannot be any prophets after him That is, there cannot be any further direct revelation of God's message to any one else—other saints and sages can teach and interpret only what was revealed to Muhammad, but cannot themselves claim to have any direct revelation or message from God Himself But the Sūfis claim to have a direct communion with God even after Muhammad However, as orthodox Islam feels very strongly on this question of prophethood, and as, according

---

1. See under Section 20 : Salvation.
2. See Sufi Doctrine of Evolution, P 22
3. Op cit,
4. See below p. 74, See also P. 10, 18, 19.

to it, it is just as heretical to claim to be a prophet as to claim to be God, so most Sūfis try to placate the orthodox Muslims by holding that a saint is inferior to a prophet, —for, a saint is united with God only temporarily, a prophet permanently. Further, a saint gets revelation from God when enraptured and so he is scarcely in a position to teach and exhort others. But a prophet is sober, although he constantly receives God's message, and so he can act as God's messenger on earth very well. Thus, sainthood is private, prophethood public and much superior. Both have powers of performing miracles. But a saint's miracles do not depend on him, but descend on him from God, whether he likes them or not. A prophet, however, can show miracles at will. "A saint", concludes Hujwiri, "is always and under every circumstance, inferior to a prophet."

Here a distinction is sometimes drawn between a *Perfect Man* and a *Heavenly Man*. The absolutely Perfect Man is the Heavenly Man, viz, Muhammad, the Universal Reason (Logos), the first creation of God, also called the Light of Muhammad.[1] He exists before creation and the whole creation is but a copy of his body and soul. Other Perfect Men or saints throughout the ages are but outer forms or representatives of Muhammad, who, it is held, appears in the form of different saints and teachers. (Cf Jili)

According to the great Sūfi Rūmi, however, there is no distinction between a saint and a prophet. According to him, every one can come into a direct contact with God, even without the help of a Prophet or an Angel. One who has realised his oneness with God and come to be endowed with Divine Attributes may be called either a "saint" or a "prophet."

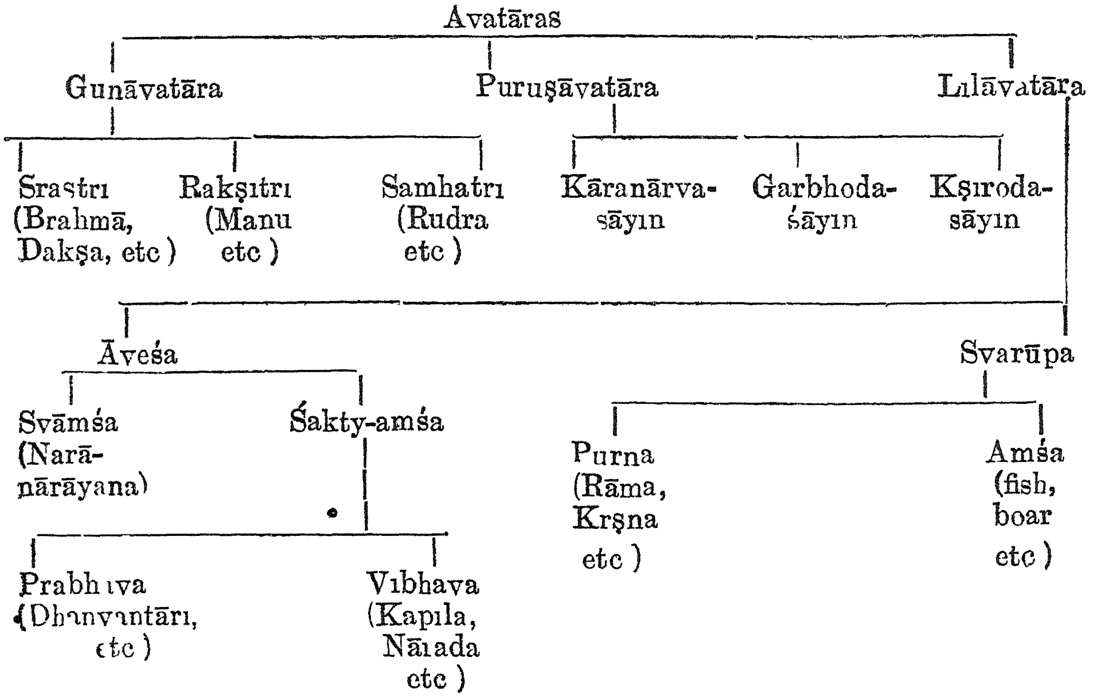
(iv) Vedānta View, The Avatāras

In all the systems of Indian Philosophy and Religion, a long series of saints and prophets is found mentioned. But not much distinction is drawn between a saint and a prophet. Both can receive a direct illumination from God, and a saint may become a prophet by founding a new religious sect or order. Such a perfect saint or a prophet may also be an incarnation or *Avatāra* of God Himself.

The *Avatāra-Vāda* is a fundamental conception in Hindu Religion. It is held that if perfect saints and prophets are God in essence and attributes, they really are themselves God in human forms. Many different kinds of *Avatāras* have been spoken of in different systems. The following classification may be taken as a typical one :—[2]

1. See P. 10, 17, 24, 25.

2. Vedānta Ratna Manjūsa of Purusottamācarya of Nimbārka Vedanta School.



(v) General Comparison between Indian and Islamic Views

The classification given here by Dārā of the three kinds of Apostles may be found in Sūfī system only, but neither in Orthodox Islam, nor in Indian Philosophy For, as we have seen[1], Orthodox Islam recognises only the *Saguna* form of God , the Monistic school of the Vedānta, only the *Nirguna* form of Brahman., and the Monotheistic school of the Vedānta, only the *Saguna* form of Brahman or Īśvara It is only the Sūfī system that recognises, in some cases, both the prior *Nirguna* form and the later *Saguna* form

A fundamental distinction between Indian and Islamic views is as regards the question of the finality of the prophethood of Muhammed The Orthodox Islamic view is quite consistent with itself here For, it denies any further direct revelation of God to man

The Sūfī view, however, is rather inconsistent with itself For, it admits that all men, great or small, can receive direct illumination from God Himself But if that be so, why cannot they also preach God's message ? If they be saints who are blessed with Divine communion and communication, what prevents them to be prophets who communicate the Divine Revelation to others ? However, it is found in Sūfīsm that even saints who declare themselves to be identical with God Himself, do not hesitate to describe themselves as inferior to Prophets The great Sūfī Bayazid, e g who

1. See P. 39.

repeatedly claimed to be one with God, says in one place that after travelling in the invisible region for ninety thousand years, he discovers that his head is at the feet of the Prophet

In Indian philosophy, however, as we have seen, no distinction is made between a saint and a prophet One who has realised the Truth fully, may very well become a prophet and preach this Truth to others According to Islam, there cannot be any new Religion after Islam, for it is Muhammad who for the last time came into direct contact with God, who for the last time received the message of God, who for last time preached it, and thereby became, the last Prophet in the world But according to Indian Philosophy, just as there is no end to a direct communion between God and man, so there is no end to the rise of new and new prophets and new and new religions in the world Every man, it holds, can approach God directly and receive His message, and if he likes, can also preach it to others and found a new religious system Sometimes, of course, he may have to take the help of a *Guru* or a spiritual preceptor But the *Guru* is only a guide to show the path, but it is for the devotee himself to reach and realise God

In the Gītā, Śrī-Kṛṣna himself says —

"यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥" (4. 7-8)

"Whenever there is a decline of righteousness and rise of unrighteousness Bhārata, then I create (incarnate) myself, for the protection of the good and destruction of the wicked and for the establishment of Righteousness, I am born from age to age"

Thus, according to the Indian view, whenever necessary, God's incarnations or prophets may arise to purify the existing religious order, and establish new ones

This Doctrine of Incarnation, too, is not accepted by Islamic philosophy Some Sūfi sects, as mentioned by Hujwiri, propound this doctrine of Incarnation (*hulul*) and some sayings of Hallāj seem to imply his belief in it But the Sūfis in general reject it—both the extreme transcendentalists and the extreme immanentalists According to the former, God and man are eternally and absolutely different from each other So, how can God descend into man, how can the eternal have a non-eternal abode[1] ? According to the

1. Kashb P 260

latter, again, incarnation implies a difference between God and man a contact between two different natures, but really God and man are identical Jili points out that although the spirit of God is substituted for human spirit during the highest revelation of Essence, yet that does not mean incarnation, for, the subtle Holy spirit is neither really separated from God, nor really joined to man

Section 14 · The Quarters [1]

Here the number of quarters,—six according to the Sūfis and ten according to the Indian Philosophers —has been stated This small Section contains no topic of philosophical interest

Section 15 : The Firmaments

Here the number of firmaments—nine according to the Sūfis and seven according to the Indian View —has been stated This will be discussed under Section 17 below

Section 16 The Worlds

Here the number of the Worlds—seven according to both Indian and Islamic Views—has been stated This, too, will be discussed under Section 17

Section 17 · Division of the Worlds

In this Section, parts of the worlds have been described

• Stated Point of Similarity

(i) Number of Worlds etc,

There are seven worlds or islands, seven mountains and seven oceans

Critical Comments

(i) Number of Worlds etc.

Besides, general discussions regarding the problems and processes of Creation, Evolution etc, systems of Philosophy further include sections on Cosmology, more or less figurative in character, and more important from the religious and ritualistic points of view than from the strictly philosophical and speculative ones

(ii) Islamic (Orthodox) View

In the Quran[2], details of creation are not found, and the number etc, of Heaven, Hell etc are also not given in details Only detailed

1 Section 13 on The Brahmānda", as found in the Persian work, is not included in the Sanskrit one

2 See P 21

general descriptions of Heaven as a place full of flowing rivers, fountains, cool shads, fruits and drinks, singing angels, etc[1], and of Hell as a place full of terrors like blazing fire, boiling water, black smoke[2], etc. are found In one place seven Heavens are spoken of[3]

(ii) Sufi View

This has been stated above[4],

(iii) Vedānta View Paurānic Account

1 The account given in "Samudra Sangama" has been taken in part from those given in the *Purānas* But it does not tally completely with the Paurānic view According to this view, the *Brahmānda* ('the egg of Brahmā', the Creator) or the universe consists of fourteen worlds (*Caturdaśa-Bhuvana*) and not seven, as stated here According to the Paurānic description, the fourteen worlds are as follows, —

(1) *Bhūr loka* is this world, the earth, the abode of human beings, etc It is of the shape of a lotus and occupies a space of fifty *Koti Yojanas* (one koti=ten millions) It consists of seven islands, surrounded by seven oceans These seven islands are Jambu, Plakṣa, Śālma, Kuśa, Krauñca, Śāka and Puṣkara The seven oceans are *Kṣārodakārnava* or ocean of salt-water, *Ikṣurasārnava* or ocean of sugar-cane juice, *Surārnava* or ocean of wine, *Ghrtārnava* or ocean of clarified butter, *Kṣīrārnava* or ocean of milk, and *Madhura-jalārnava* or ocean of fresh water Each island in order, is surrounded by an ocean as large as itself, which in its turn is surrounded by another island twice as large and consisting of seven *varṣas* or lands, except the last, viz Puṣkara, which consists of two only

(2) Above the *Bhūr-loka*, there is *Bhūvar loka* or the space extending from the earth to the orb of the sun, occupying a *Laksa Yojana*, and inhabited by perfected souls and sages etc

(3) Above the *Bhūvar-loka*, there are the orbs of the Candra (Moon) Nakṣatra (constellation through which the moon passes), Budha (the planet Mercury), Śukra (the planet Venus), Bhauma (the planet Mars), Brhaspati (the planet Jupiter) and Saptarṣi, (constellation of the seven stars in the Ursa Major), and above these, there is Dhurva Cakra (Polar Star) The *Svar-loka*, the region of Indra, extends from the orb of the sun up to the Dhruva, i e it is the space between the sun and the Polar Star, occupying fourteen *Lakṣa Yojanas*.

---

1 Quran III 15, 198, IV 57, V 122, XV 45-48 XXVIII 49-52, XXXIX 73-75 etc Yusuf Ali's Ed See Pp 81 82

2 op cit IV 56, XXII 19-22, XXV. 11-12 etc See Pp. 81-82

3 Quran XVII, 44.

4, See P .21

(4) Above the *Svar-loka*, there is the *Mahar-loka*, occupying a *Koṭi-Yojanas*, inhabited by Bhṛgu and other saints

(5) Above the *Mahar-loka*, there is the *Jana loka*, twice as large, the abode of Brahmā's sons, Sanat Kumāra etc

(6) Above the *Jana-loka*, there is the *Tapa-loka*, four times as large, the abode of deified vairāgins (ascetics)

(7) Above the *Tapa-loka*, there is the *Satya-loka* or *Brahma-loka*, occupying twelve Koti-Yojanas, the abode of Brahmā

These are the seven worlds from the earth upwards There are seven more worlds from the earth downwards, one below the other and ten times as large, in the order, *Atala*, *Pātala* *Vitala* *Sutala*, *Talātala*, *Rasātala*, and *Mahātala* In between these seven worlds, there are twenty-one *Narakas* or hells viz Raurava and the rest, the abode of sinners

Such is the constitution of a single *Brahmānda* or Universe There is an infinite number of such *Brahmāndas*, floating like bubbles in the ocean of Prakṛti, the Primal Matter, the *Acit Śakti* of the Lord Hence, the Brahmānda is endless

The above Paurānic conception is, of course, a figurative one, and intended to emphasise the infinite vastness of space and time and the consequent littleness of human existence as such On earth, which is conceived as immensely vast there are millions and millions of human beings But the earth itself is one small world amongst fourteen larger and larger worlds, constituting the Universe The Universe or Brahmānda, again in its turn, is only one among millions of Universes Thus, a single human life is nothing as compared with these unimaginably vast Universes In this way, this Paurānic conception of the Universe brings to light the utter insignificance of a merely mundane existence and inspires one to strive for a higher, spiritual life through which alone can real greatness, the *Bhūmā*, be attained

(iv) General Comparison between Indian and Islamic Views

It is no use trying to work out a detailed similarity between Indian and Islamic Views in this respect According to the great Sūfi Jīlī, of course, there are altogether fourteen regions, [1] seven Earths and seven Heavens, Yet, any similarity between this and the Indian account cannot, evidently, be expected

The fact is that such a similarity, if any, is not at all important here, for, the accounts are more or less figurative in nature What is more important is to note here that all the above views want to emphasise the

1. P. 25

utter insignificance of a merely human existence by their accounts of the *Divisions* of the world. In the Quran (XL-57, LXXIX 27), it is said that the creation of the Heaven and the earth is a greater matter than that of man and this is simply for preventing any sense of arrogance on the part of man,-- for, really man is the crown of creation,[1] the vicegerent of God on earth. In the Ṣūfī system, too, although Perfect Man is the end of creation, yet the merely physical existence of man is always decried. In this respect, a perfect similarity exists between Indian and Islamic Views.

Section 18 : The World of the Dead

In this Section, the soul's journey to Heaven or Hell after Resurrection has been discussed.

Stated points of Similarity

(1) Resurrection and Journey to Heaven or Hell

After death, the soul leaves the gross, elemental body and enters a subtle body in accordance with its past *Karmas* (works). Then after "Questions and Answers", it goes to Heaven or Hell, as justice demands. The attainment of the Highest Heaven, called "Firdausa Ala" in Islamic Philosophy and "Vaikuntha" in Indian Philosophy, is Salvation (*Vahā-mukti*).

(2) Theory of Extraction : Theory of Special Grace or Intervention

But the soul's stay in Heaven or Hell is not something irrevocable. For, if He so desires, God may take the sinful away from Hell to Heaven, and the virtuous to a higher Paradise.

Critical Comments

(1) (i) Resurrection and Journey to Heaven and Hell

The state of the soul after the death of the individual has ever been a topic of great philosophical interest. For, after all, it is this question that gives rise to one of the very first philosophical speculations in human mind. Wonder at the Unknown which, according to many, forms the very spring of Philosophy, is never aroused so much as with regard to the greatest Unknown, viz. Death, and all the resources of human intellect and intuition have been employed to lift the dark veil of seeming oblivion that encompasses man after the end of this visible, tangible, gross, physical existence here and now on earth.

1 Pp. 81 82.

(ii) Islamic (Orthodox) View Resurrection, Heaven and Hell

(a) Resurrection

The Doctrine of Resurrection, and the connected ones of Day of Judgment, Heaven and Hell are fundamental ones in Islam In the Quran in many passages, the Resurrection of the dead is spoken of Ordinary people, of course, wonder as to how the dead, who have been reduced to mere bones and dust, can arise again Thus, men often, naturally, express doubts as to the possibility of Resurrection or Life after death

"They say What !
When we are reduced
To bones and dust
Should we really be raised up [1]
(To be) a new creation ?" (XVIII 49)
"Man says What !
When I am dead, shall I
Then be raised up alive" ? (XIX 66)[2]

But really everything is possible on the part of the Omnipotent God, who can create things, in the twinkling of an eye, out of nothing [3]

"But does not man
Call to mind that We
Created him before
Out of nothing ?" (Quran XIX. 67)

This has been set forth beautifully in a long verse in the Quran (XXII 5) Here, addressing mankind, God says that if people have any doubts in their minds regarding the possibility of Resurrection, they have only to turn their attention to themselves or to Nature hereself Then they will find how wonderful is the process of creation itself In the case of human beings, we find that, out of lifeless matter or dust, there arises a living seed, a fertilised germ which gradually develops into a full-fledged person, who again, is subject to the different states of childhood, youth, old age and death In the case of Nature, no less, from the barren and lifeless earth, there spring forth, due to God's fertilising rain, sprightly and beautiful shrubs and trees In both cases, in our own case as well as in that of Nature, we find that God is capable of superbly wonderful things, and can easily bring forth life, growth, beauty and joy out of nothing, or out of dead matter So, He is also capable of bringing the dead to life for judgment and reward them in Heaven or punish them in Hell according to their deeds

---

1 Yusuf *Ali's* Ed   2 Op cit cf, Quran LXXIX 10—12.

3 See p. 21

"This is so, because God
Is the Reality it is He
Who gives life to the dead,
And it is He who has
Power over all things"[1]

(Qurān XXII 6)

At the time of Resurrection, the trumpet[2] blows, and all persons are raised from their graves, with the two guardian-angels, one to the right who recorded their good deeds, and other to the left who recorded their bad deeds[3] Then, they are questioned by the Angels as to how they followed the commands of God, transmitted to them by the Prophets, the Messengers of God on earth Then, according to their virtuous or sinful deeds, they are taken to Heaven or Hell respectively

In Sūrā LVI of the Qurān, a detailed account has been given of Resurrection, Heaven and Hell It is said here that "when the Event Inevitable cometh to pass" (LVI 1), the earth is "shaken to its depth", and the mountains are "crumbled to atoms, becoming dust scattered abroad" At that time, there will be a sorting out of Good and Evil Accordingly, men and women will be divided into three classes Among the good, there will be two classes[4] First, the specially exalted class, nearest to God

(LVI 11—26)

And those Foremost
(In Faith) will be
Foremost (in the Hereafter)
"These will be
Those Nearest to God
"In Gardens of Bliss"

(LVI 10—12)

Secondly, there will the righteous people, generally called the "Companions of the Right Hand (LVI, 27—40) Finally, there will be the sinners, called the "Companions of the Left Hand" (LVI 41—56)

(*a*) The Foremost Believers will be taken to Heaven where they will sit on thrones, encrusted with gold and precious stones, recling on them and facing each other, as a symbol of their spiritual eminence They will be surrounded and served by youths of perpetual freshness They

1 Cf Quran XLVI 33, LXXXVI 8
2 L 20
3 Quran XXII, 7 L 17, 21
4 See under Section 18 Critical Comments (i) (ii) (b)

will drink the pure water of clear-flowing fountains in shining cups and goblets, eat fruits they select and flesh of fowl just as they desire But they will suffer from no after-ache or intoxication from such feastings They will have for their Companions graceful youths with big, lustrous eyes There will be no frivolity or taint of ill there, only the Bliss of Heaven and the Peace of God (Quran LVI 1 1—26)

(*b*) The "Companions of the Right Hand", too, will be taken to Heaven where they will be among beautiful thornless trees with flowers or fruits, piled one over the other They will rest under long-extended shades, by the sides of rivers constantly flowing on, in the midst of fruits that are found in all seasons in abundance They will sit on Thrones, raised high Their Companions, too, will be chaste women, specially created as emblems of beauty, grace, dignity, and purity (Qurān LVI 27—40),

(*c*) The "Companions of the Left Hand" will be taken to Hell where they will be put in the midst of a fierce blast of fire, in boiling water and in the shades of black smoke Nothing will be there to please or refresh them On the top of it, they will have to drink boiling water, "like diseased camels raging[1] with thirst"

(Qurān LVI 41—56)

(b) Heaven

In the Qurān, as stated above[2], elaborate descriptions are given of Heaven and Hell

In Heaven, there will be one supreme spiritual Fellowship, one Brotherhood of Peace, consisting, however, of different classes in a hierarchy, according to the varying spiritual perfections gained in this life Thus, first, there will be the Exalted class of Believers, nearest to God in rank and dignity, and the Companions of the Right Hand[3] According to another classification, there will be four classes —(i) The highest will be the Prophets and Apostles who taught and guided mankind (ii) The next will be the sincere Lovers of Truth who supported the Truth through whatever means they could (iii) The next will be the Martyrs and the witnesses who testified to the Truth (iv) The next will be the Righteous, the ordinary people who acted in a righteous manner[4]

The Heaven is conceived as a place of infinite Bliss, Peace and Perfection But it is not possible for a person to know, here and now, of the spiritual delights, that are in store for him in Heaven

1 See P 78
2. See P 78
3. See P. 82
4 Quran IV 69

"Now no person knows
What delights of the eye
Are kept hidden (in reserve)
For them—as a reward
For their Good Deeds"

(*Qurān XXXII 17*)

Accordingly, it is very difficult to describe and understand the nature of the Heavenly Bliss exactly Hence, in the Quran, we have an allegorical description of Heaven as a Garden of Bliss (*Jannat un Naīm*)[1] Here, we have the beautiful picture of an enchanting Garden in nearness to God, a gift from the Presence of God,[2] an eternal Home for the righteous[3]

"For the righteous are Gardens
In nearness to their Lord"

(*Qurān III 15*)

In this Garden, there exists eternally the height of Happiness, attainable through all the five senses, refined and spiritualised Thus, there are infinite delights in the form of fresh green meadows with flowing rivers[4] and gurgling fountains in abundance[5], beautiful lofty mansions to dwell in[6], adornments like gold bracelets, green garments of fine silk and heavy brocade to put on[7], fine thrones and couches to recline on[8], soft carpets and cushions to sit and rest on[9], cups, goblets and dishes[10], to drink from, excellent fruit and meat[11] and pure wine to allay hunger and thirst and so on[12] The temperature will be neither too hot nor too cold[13], but there will be pleasant cool shades[14] for the believers to rest under, with Angels singing all around[15] The believers will further have pure and holy companions,[16] and chaste women all around[17] In this Realm Magnificent[18], there will be no sense of injury in the hearts of the believers[19], no sorrow, toil and weariness[20], but eternal peace and security[21], rest and satisfaction[22]

Here—

(Every) fruit of enjoyment
Will be there for them,
They shall have whatever
They call for"

(*Quran XXXVI 57*)

---

1 Quran V, 68 2 Op Cit III. 198, 3 Op. Cit III 198, V, 122 etc 4, Op. Cit III 15, 198 etc, 5. XV. 45—48, LXXVI. 5 etc 6 IX, 72, XXIX, 20 etc. 7. XVIII 31, XXV. 33, etc. 8 XXVI 55, XXVII, 49, etc, 9 LV, 46, LXXXVIII 8, 16 10. XLIII. 68, LXXVI, 5 etc 11. XXXVII 49, LII etc. 12. LXXXIII, 25.

13 LXXVI, 5—22. 14, IV 57, LXXVI. 5—22 etc 15 XXXIX 73—75 etc 16 IV 57 LVI 88—91 etc 17 XXXVII 48, XXXVIII 40—52 18 LXXVI 5—22, 19, VII 43, 20. XXXV, 33—35 21, XV. 45—48, 22, LVI 88—91.

Not only that, they shall also have "more than all they wish for [1]" But although the Heavenly Garden is full of such and other delightful things, the greatest Bliss is the Good pleasure of God

"God hath promised to Believers,
Men and Women, Gardens
Under which Rivers flow,
To dwell therein ,
And beautiful mansions
In Gardens of everlasting Bliss
But the greatest Bliss
Is the Good pleasure of God
That is the supreme felicity"

(*Qurān IX 72*)

To the believers, to the righteous and the good goes out eternally the clarion call of God, the invokation to a Life Eternal, Life Beautiful, and Life Perfect by the Eternal, ever Beautiful and all-Perfect Being Himself . —

"O (thou) soul
In (complete) rest
and satisfaction !
"Come back thou
To thy Lord—
Well-pleased (thyself)
And well-pleasing unto Him
"Enter thou then
Among my Devotees !
"Yea, enter thou
My Heaven"

(*Qurān LXXXIX. 27—30*)

This state of Supreme Bliss and Perfection is the end of man, the goal of all his strivings the superb state of salvation, when God and man come near to each other and in each other's presence, and are well pleased with each other —

"God well-pleased with them,
And they with God
That is the great salvation"

(*Quran V 122*)

1. Quran L, 31—35.

(c) Hell

Just as in the Qurān, there is a lovely symbolical picture of Heaven as an Eternal Abode of Peace and Bliss, so there is also a horrifying symbolical description of Hell as a place of ceaseless torture and agony. Thus, the sinners will be cast into the ever-raging Fire and as often as their skins will be roasted through, they will be provided with new skins to suffer the agony of being burnt once again.[1] They will be, further, given boiling, fetid water to drink which they will sip in gulps, but will never be able to swallow.[2] They will have to face the terrors of an agonising death from every quarter, yet will not die and they will have to see in front of them unrelenting chastisement.[3] They will be bound together in fetters, their garments will be of an inflamable kind of material and their faces will be covered with fire.[4] In fact, for them will be cut out a garment of fire, over their heads will be poured out boiling water which will scald their skins and the organs inside; in addition, there will be maces of iron to punish them, and every time they wish to get away therefrom, they will be forced back therein, making any escape from penalty impossible.[5] To escape such an unbearable anguish, they will plead for destruction, but no respite will be granted to them.[6] On the contrary, with faces humiliated, they will have to enter the fire, drink boiling water and eat bitter food.[7] Thus, the sinners who enter Hell, will neither die nor live.[8]

(iii) Sufi View

The Sūfī views regarding the above are very similar.

(iv) Vedānta View: Svarga, Naraka and Apavarga

According to the Vedānta, there are broadly two classes of souls in bondage, viz. doers (*Karmin*) and knowers (*Jnānins*). The former are, again, divided into pious workers (*Punyavān* or *Ista-kārins*) and sinners (*Pāpins* or *Anista-kārins*). These three kinds of souls: pious workers, sinners and knowers, undergo different destinies, attaining different ends, through different paths.[9]

(a) Destiny of a pious worker: Svarga or Heaven

What happens to a pious worker after death is as follows[10]:—His soul accompanied by the sense-organs and surrounded by the subtle elements like

---

1. Quaran IV 56. 2. Op. Cit. XIV 16—17. 3. Op. Cit. XIV 17. 4. Op. Cit. XIV 49—50. 5. Op. Cit. XXII 19—22.

6. Op. Cit. XXV 13-14.

7. Op. Cit. LXXXVIII. 2—7.

8. XX 74, LXXXVIII 13.

9. Here, all the Vedantists follow the account given in Chandogya Upanisad 5-3—5, 10 and Brhadaranyaka Upanisad 6-2.

10. Cf. Brahma-Sutras 3.1.1.

water, fire etc which constitute the germ for a new body, leaves the body with a view to enjoying the fruits of its own karmas Thus, first the senses of the pious worker are connected with the mind, first speech, then the rest—next the mind is connected with the vital-breath, the vital-breath with the soul and the soul with the subtle elements Then, the soul, thus accompanied by the subtle body constituted by the above, comes out of the body through eyes or any other opening

After leaving the body, the soul follows the Path of Fathers (*Pitryāna*) Thus, it goes successively to smoke, night, dark half of the moon, six months of the sun's southern progress, World of Fathers, and finally to the moon There it enjoys the fruits of its *Karmas*, and after that, with a remainder of its *karmas* still lingering to it, it returns once more, to earth and assumes a new body in accordance with its *Karmas*

According to Indian Philosophy, there are two kinds of karmas those which produce fruits to be experienced hereafter in Heaven or Hell as the case may be, and those which produce fruits to be experienced here, in this world The soul, after leaving the present body, goes to Heaven or Hell to experience the first kind of fruits, and then returns to earth to experience the rest here [1]

Thus, on its return journey, first, it becomes the ether, the air, the smoke mist and the cloud in succession and then, as rain, it pours down on earth, after that, it grows as grains, herbs and trees, i e as food, then it is eaten by a man and becomes seed and from this seed is born a new man

Here, "becoming" the ether etc, however does not mean actual becoming, but only becoming *similar* to the ether and the rest [2] Also "growing' as rice etc, too does not mean actual growing, but only becoming connected with those things [3] The descending soul remains in a state of similarity with the ether and the rest for a short time, while it has to remain connected with rice, herbs etc, for a comparatively longer time [4]

Such is the destiny of pious workers who perform sacrifices, and practise charity and the rest

(b) Destiny of a Sinner Naraka or Hell

But a sinner who acts contrary to Scriptural injunctions, i e does what is forbidden and does not do what is enjoined, is not subject to

1 Cf. Brahma-Sutras 3 1.8.
2 Brahma-Sutras 3 1 22
3 Op Cit 3 1 24
4 Op Cit 3 1, 23

the some destiny [1] He follows neither the Path of Fathers (*Pitr-Yāna*) nor the Path of Gods (*Deva-Yāna*), and goes neither to the world of moon nor to the World of Brahman, but to a 'third place'', or Hell Thence he returns to earth, but his method of returnig is different from that of a pious worker, i e he is not born in the usual way [2] That is, he is born as a most primit ve form of life as a worm, gnat etc

(c) Destiny of a Knower Apavarga or Salvation

Finally, the destiny of a knower is different from those of both a pious worker and a sinner What happens to a knower after death is as follows [4] After death the senses of a knower are conjoined with [5] the mind—first speech, then the rest—then, the mind is connected with the vital breath, the vital breath with the soul, and the soul with the subtle elements Up to this point, the cases of a pious worker and a knower are exactly the same But while the soul of a pious worker leaves the body through the eyes etc, the soul of a knower, thus accompanied by the senses, the mind, the vital breath and the subtle elements, i e by the subtle body [6], leaves the gross body through the vein that passes out of the crown of the head, in recognising which it has no difficulty, since the Lord Himself, being pleased with the knower, lights up the tip of that particular vein The soul, then, comes out of the body through that vein which is directly connected with the rays of the sun, ascends up, following the rays of the sun and goes through the Path of God (*Deva yāna*) The successive stages of the Path are as follows, light, day, bright half of the moon, six months of the sun's northern progress, the year, the air (otherwise called the "World of Gods"), the moon, the lightning, the world of Varuna, the world of Indra, the world of Prajāpati Then, discarding its subtle body, it reaches the world of Brahman, to return no more

This is the destiny of a knower

(d) Deva-Yāna and Pitr-Yāna Path of Gods and Path of Fathers

These two Paths, celebrated in the Upaniṣads, the path of Fathers (*Pitr-Yāna*) and the path of Gods (*Deva-Yāna*) followed, respectively

1 Op. Cit 3. 1 12—17
2 Op Cit 3 1 18
3 Brh-Up, 6 2, 16,
4 Brahma Sutra 4 2 1—7
5 Chand Up, 6, 15 1—2
6 Brahma Sutra 4 2 9 11, cf also 3 3 30 It is said here that the subtle body of a knower persists, in spite of the fact that all his karma come to decay,—for, unless the soul be accompanied by a subtle body, it cannot move through the Path of Gods.

by the pious workers and knowers, may appear meaningless from the philosophical point of view But they are but figurative ways of indicating the essential difference between the destinies of mere workers (*Karmins*) and real knowers (*Jnānins*) A mere worker, even if he is acting virtuously, really spends his time in acquiring merit (*Punya*) only, and not in attaining knowledge which alone can put an end to all karmas and the consequent rounds of births and re births Hence, the soul of such a person has to traverse a *dark* path that gets darker and darker as it proceeds, although it finally leads to the World of Fathers and thence to the moon But the soul of a person, who has acquired knowledge, goes through a *bright* path that gets brighter and brighter as it proceeds, finally leading to the World of Gods, the moon, higher and higher worlds, and then to the World of Brahman The *darkness* of the one path, and the *brightness* of the other symbolically stand for the ignorance of the *Karmins* and the knowledge of the *Jnānins* respectively,

Secondly, the Path of Fathers is much shorter than the Path of Gods In the Path of Fathers, there are six stages only, while in the Path of Gods, as many as twelve The soul traversing the Path of Fathers stops at the World of moon, the soul traversing the Path of Gods goes up still higher Again, the former goes successively to night, fortnight and six months, the latter, to day, fortnight, six months and year Thus, the former can reach its goal more quickly than the latter, This symbolically implies that *Svarga* or Heaven is far more easily and quickly attainable than *Mukti* or Salvation

The return journey of the soul of a pious worker is also something ingenious The soul of the unborn child must somehow enter the bodies of its future parents and become one with their souls Hence, arises the novel conception of the descending soul, gradually coming into contact with the food taken by the parents and thereby becoming their parts and parcels

(v) General Comparison between Indian and Islamic Views

(a) Resurrection, Heaven and Hell

No parallel can, of course, be found in Indian Philosophy of the Islamic Doctrine of Resurrection If Resurrection means raising up the *dead*, or bringing the *dead* to life[1], then it cannot be found in Indian Philosophy which never recognises the *death* of the soul even for a moment There is also no question here of raising up the *body*, reduced to dust in

1 See P 81

the grave, for Judgment For, the subtle body persists, carrying the germs of a new gross body in a new birth, according to the past *Karmas* of the individual concerned In the case of one entitled to *Mukti* or salvation however, there being no question of re-birth and return to earth, even the subtle body is dissolved

However, as regards Heaven and Hell, their descriptions are much the same, except in minor details, in both Indian and Islamic Views

(b) Law of Karma, Heaven and Salvation

But the main thing to be noticed here is that while according to the Islamic View, Heaven is the end or goal of a man and identical with the Salvation itself, according to the Indian View, *Svarga* and *Mokṣa*, Heaven and Salvation, are two entirely different things In Indian Philosophy, Svarga or Heaven is never the *summum bonum or highest* end of life On the contrary, it is nothing but a kind of magnified and purified world, leading to return to earth once again It is not even a stepping-stone to *Mukti* or the World of Brahman—but just the contrary

According to the famous Law of *Karma* (Law of Justice), a fundamental pivot of Indian Philosophy and Religion, every *Karma* or action must produce a *Karma phala* or result, good or bad, and if the *Karma* be a voluntary act, the agent or the doer (*Kartā*) himself must be held fully responsible for it Hence, justice demands that he should invariably experience or undergo the appropriate results, good or bad thereof—"As you sow, so you reap" But as an individual performs so many Karmas in course of his present life, it is not possible for him to experience the results of all those *Karmas* in course of the same birth But as justice demands that he should not escape the just retributions—rewards or punishments—of his own deeds, he has to be born again according to his past *Karmas* In this new birth, however, he not only reaps the fruits of his Karmas in the previous birth, but also inevitably engages himself in numerous new *Karmas*, the results of which as before, cannot possibly be experienced by him in that life Hence, he has to be born again, and this goes on and on indefinitely This is called '*Anādi Saṁsāra Cakra*' or the endless Cycle of births and re-births This is the state of Bondage (*Bandha*), a state of infinite pains and sufferings due to repeated births and re-births in this physical world And Salvation (*Mukti* or *Moksa*) means, first, emancipation from this endless process of births and rebirths and all the consequent pains and sufferings, on the one hand, and secondly, a perfect and full spiritual existence, free from all connection with the physical world and physical body, on the other

But what then, is the way of escape from this *Samsāra-cakra*? According to the Indian view, there are two kinds of *Karmas*, *Sakāma* (selfish) and *Nīskāma* (unselfish). The Law of *Karma* is applicable only to the first case That is, the results of those actions which are undertaken by the agent with a selfish desire for fruits or *phalas*, must of necessity be experienced by him leading to constant births and re-births, as explained above But those duties which are undertaken only for the sake of duties, only for helping others, do not require that their *phalas* should be experienced by the agent, and so they do not lead to further births and re-births Thus, if a person, in the new life, does everything in a purely unselfish manner, only for the sake of duty, his *karmas* will not leave behind *karma-phalas* to be experienced by him in another birth Hence, in this life he undergoes the *phalas* of his previous *karmas*, and after death, is not re-born to experience the *phalas* of his past *karmas* In this way, he escapes the endless cycle of births and re-births, and through the practice of other spiritual *sādhanas* or means, realises his own Self and God This is called Salvation (*Mukti or Moksa*)

Thus, according to the Indian View, even the good and meritorious deeds (*Punya-Karmas*) if done in a selfish manner with a desire for enjoying their *phalas* or fruits, cannot entitle a person to salvation These only entitle him to go to *Svarga* or Heaven after death, and enjoy some temporary pleasures there But when these heavenly pleasures, the results of *Sakāma-punya-karmas*, have been fully enjoyed, the soul has to be re-born on earth and undergo the same process of births and re-births over again Thus, *Svarga* is not *Mukti* or *Moksa* In the very same manner, those who perform bad deeds (Pāpas), go to Hell after death, and after suffering miseries there, are re-born, just as before

There are, in fact, as we have seen, two kinds of Sakāma-*karmas*—those which produce fruits to be experienced hereafter in Heaven or Hell, as the case may be, and those which produce fruits to be experienced here, in this world The soul, after leaving the present body, goes to Heaven and Hell to experience the first kind of fruits, and then returns to earth to experience the rest here

Thus, according to the Indian View, there are two kinds of death—that leading to Heaven or Hell, and after that to re-birth and that leading to Salvation with no re-birth

Vaikuntha, when taken as the *Summum Bonum* of life, is the same as *Brahma-loka*, not *Svarga-loka*.

(2) (i) Theory of Extraction Theory of Special Grace or Intervention

God, as we have seen, has two apparently contradictory aspects as the Majestic and as the Merciful[1] In accordance with the first, He is the sternest Judge and Ruler, in accordance with the second, He is the nearest Friend and Helper Hence, the question naturally arises as to whether the second can in any way have any influence over the first and thereby soften Justice with Mercy In this connection, we have different Theories of Grace in different philosophical systems These are, again, of two kinds Theories of Grace and Theories of Special Grace or Intervention According to the former, undoubtedly, it is God's grace that, finally, crowns the efforts of the devotee with success, but there must first be such efforts on his own part, otherwise, no grace will be showered on him by God According to the latter, God's grace is not conditional to the karmas or acts of the devotee himself, but God being an Omnipotent Being, can do whatever He likes and favour whomsoever He pleases Thus, according to the Theory of Grace, the results of our actions rewards and punishments or the ends attained by us, are strictly apportioned to the efforts or merits and demerits of the agent and God only sees to such an apportionment But according to the Theory of Special Grace or Intervention, these may or may not be apportioned to the efforts or merits and demerits of the agent

(ii) Islamic (Orthodox) View

In the Quran, the Theory of Special Grace or Intervention is found, rather than the Theory of grace According to it, as we have seen[2], God's mercy and grace are universal and all-embracing[3], and "He is the Lord of Bounties unbounded[4]" God Himself has declared—

"My Mercy extendeth
To all things That (Mercy)
I shall ordain for those
Who do right, and practise
Regular charity and those
Who believe in our signs[5]"

Ordinarily, of course, as required by the Law of Justice, His mercy is showered only on the righteous, the charitable and the believers, as stated above, but even then it is not proportionate to their good deeds, but goes far beyond these After all, human beings are puny,

1. See Section 4 "Attributes of God", p. 39
2 See Pp 39—40 3. Quran 7 147. 4 Op cit. III 74. 5 Op cit VII. 156

finite creatures, and the best of their efforts falls far short of God's standard and does not, accordingly, entitle them to God's rewards, God's Heaven Hence, the all-merciful God, in His infinite goodness, gladly accepts what little man can do, and rewards him, manifold, beyond proportion, for his good deeds

"That which ye lay out for charity, seeing the countenance of God, will increase it is these who will get a recompense multiplied "[1]

Thus, according to the Quran, God's grace is not a *"reward"* in proportion to merit, but rather a *"gift"* or a *"bounty"* from the Merciful

"Recompense from thy Lord, a gift (amply) sufficient "[2]

In the case of punishments, however, these are never beyond the bad deeds of the sinners, but only proportionate to them—

"If any one does good, the reward to him is better than his deeds, but if any one does evil, the doers of evil are only punished (to the extent) of their deeds "[3]

Bad deeds may also be altogether forgiven by repentance and amendment[4]

"He is the one that accepts repentance from His servants and forgives sins" (XLII, 25)

Special Dignitaries may further be permitted by God to plead for mercy—but not contrary to His universal justice—for the sinners, accordingly, on the Day of Judgment[5] In any case, even when sinners are punished, hey are done so strictly according to justice, never more

Thus, the Quranic Theory of reward and punishment is not a strict theory of Justice, but rather a modified theory of Justice tempered with Mercy God is an all-powerful, at the same time, an all-merciful Being So, none has the right or power to argue with God regarding His gifts to the virtuous beyond their merits or for His interventions, for the sinful and the consequent forgiveness[6] Thus, Islam does not accept the view that an act, once done, is irrevocable, and neither human nor divine will can ever change it even a bit On the contrary, it holds that an act, even if done, can be wiped out by human repentance and forgiven by Divine Mercy

(iii) Ṣūfī View

Ṣūfism, like the Orthodox Islam, holds that God's grace alone is the final cause of all temporal and spiritual ends According to it also, it is impossible for men themselves to attain anything without the help

1 Quran XXX. 39 2 Op cit LXXVIII 36 3 Op cit XXVIII 85. 4 Op, cit VI 54, XLII 25 5 Op cit LXXVIII 38.
6. Quran LXXVIII 37.

and favour of God If we take the spiritual path to Beatitude, all the stages in it, viz Gnosis, Love, Ecstasy, and Union, though depending on the efforts of the individuals themselves, are ultimately attainable only through the grace of God Not only that, even the preliminary stages, like Repentance and the rest, too, are due to God's grace This is a logical conclusion of the Doctrine of Determinism which the Sūfīs generally accept

But there is a difference among the Sūfis as to the *cause* of God's grace The question here is What leads God to favour some and not others ? Here we have two main views —

(a) View of Kalabadhi

In his famous Arabic Sūfi treatise "*Ta'arruf*" ("*Doctrine of Sūfis*") Kalābadhi discusses this question in details in connection with his Doctrine of Merit and Demerit

According to this Doctrine, men are rewarded for their virtues and punished for their sins, the reward for virtue being Heaven and the punishment for vice being Hell

But one thing should be taken into account here Really speaking, men have no *claims* whatsoever to any rewards for their good deeds There is no question of any claim or right or deserving here, because all these terms imply that we have a right *to demand* something from God and that God is *obliged* to do something for us in deference to our actions, as if we have laid Him under a debt or an obligation which He must discharge faithfully by paying back our full dues in the form of rewards But the Omnipotent Being cannot, thus, be conceived to be subordinate to any one else On the contrary, He is the Master, and men are His puny servants, and a Master is never accountable to his servants Hence, God deals with men in whatever way He pleases and what men get from God is not what *they deserve*, but simply what *He wills* Hence, even if God, the Absolute Master, punishes the righteous and rewards the vicious, He cannot be accused of being unjust or doing wrong

Should we, then, say that the fruits of men's actions are absolutely uncertain, depending as they do on the arbitrary will of God ? The answer is that they do depend on the absolute will of God and not on the intrinsic merits or demerits of the actions themselves, but still they are not absolutely uncertain God *can* very well deal with men in whatever way He likes, but He *does not* For the sake of morality, God has promised rewards for virtues and punishments for sins, and as an all-truthful Being, He keeps His own promise In the case of rewards, further, God in His infinite goodness

doubles the good work men do and rewards them even more than their dues Thus, although actually virtue always brings its own rewards and vice its own punishment, really "reward and punishment are not a question of merit, but of God's will, generosity and justice"

By the above Doctrine of Merit and Demerit, Kalābādhi tries to prove two things—God's absolute majesty and His infinite mercy First, He is the Supreme Master and Ruler, not bound by any rules or laws whatsoever, moral or religious, and therefore, not obliged to repay actions accordingly Secondly, however, though He is not so bound, yet He voluntarily, out of His own free will, rewards the good out of His infinite generosity If God were *obliged* to reward the good and then did so, there would not have been any room for generosity But He is never so obliged, yet does so—this shows His boundless mercy, benevolence and goodness

Thus, Kalābādhi's view, too is a Theory of Special Grace He, however, does not seem to believe in extrication exactly, although according to his above general Theory, God can do whatever He likes,—for, according to him, inhabitants of Heaven and Hell reside there eternally blessed or punished for ever, with a bliss that never ends, or a punishment that never ceases

(b) View of Jili

According to Jili, however, God's grace is a necessary gift, not an arbitrary one, which man can claim for his good deeds

(iv) Indian View

The Law of Karma, which is the very foundation of Indian Philosophy is strictly a Law of justice [1] According to the school of Advaita or Monistic Vedānta, there is no scope for any grace, divine or otherwise, in the sphere of *karmas*, each karma produces its appropriate result, good or bad, either here or in the next birth, or in Heaven or Hell, as the case may be, without the help, grace, favour or mercy of any one else like God The course of karma is inexorable and every *karma* must, without fail, produce its own result one day or other—and no one can prevent or change it an iota. According to the Monotheistic Schools of the Vedānta, too, although God's grace is finally necessary to fructify the actions,[2] yet even God Himself is powerless against the *karmas* of men He can never intervene and change the appropriate fruits, but can only produce the fruits strictly in accordance with the actions themselves Thus, such theories are theories of grace, not of special grace. According to the Indian view, an action done is done for ever,

1 See P 89 2 See P. 68

and its appropriate fruit must follow from it necessarily—neither human repentance nor divine mercy can destroy the fruit or stop the consequences—the fruit can be destroyed only by actual *bhoga* or experience, not by any other means

General Comparison between Indian and Islamic Views

According to both Indian and Islamic views, God is at the same time an All-just and an All Merciful Being[1] But Indian Philosophy holds that the latter aspect of God does not mean any interference with the former aspect, but it only implies that God helps and guides the devotees in their attempts to reach the goal According to the Islamic View, however, the latter aspect of God can and does interfere with the former, according to God's own wish The Indian View is that, although God is Omnipotent and absolutely Independent, yet He *cannot do* whatever He likes, as He can never go against His own nature as an All-just Being, imposing certain Laws of Justice on mankind But the Islamic View is that, the omnipotence of God implies that He *can do* whatever He likes, although He *does not* Hence, a difference of standpoint is noticed here between the two views

Section 19 The Great Dissolution (Reservation)

This has already been discussed under Section 18 and will be further discussed under Section 20

Section 20 · Salvation[2]

In this Section, the supreme and final question of Philosophy has been discussed The aim of each and every philosophical system is to provide a man with a way of escape from this merely narrow and finite existence of infinite sorrows and sufferings, impurities and imperfections, trials and tribulations, to a fuller Life of perfect beauty, beatitude and blessedness

Different problems have arisen here, of which two are main, viz First, whether Salvation is a *negative* state of absence of pains and sufferings, or a *positive* state of presence of bliss, over and above Secondly, whether Salvation is possible *here and now*, or only *after death*.

1 See P 39

2. See Section 10 Vision of God Pp 63 ff

Stated points of Similarity

(1) Salvation and Heaven

Salvation means attainment of the Highest Heaven

(2) Kinds of Salvation

There are three kinds of Salvation *Jivan-Mukti*; *Sarva-Mukti* or *Videha-Mukti*, and *Sarvadā-Mukti* or *Nitya Mukti*

(i) Jivan-Mukti or Salvation here and now, in the present life

A *Jivan-mukta* perceives every thing, including his own self, as one with God Accordingly, he knows the whole universe as the body of God, and the different parts of the universe as the various limbs of God

(ii) Sarva-Mukti or Videha-Mukti

This takes place after *Mahā Pralaya*, i e after the total destruction of the universe, Heaven and Hell, when all the inhabitants of Heaven and Hell go to Vaikuntha, the supreme place of God and become one with Him

(iii) Sarvadā-Mukti or Nitya-Mukti

This is eternal salvation and residence in Heaven or Paradise

Critical Comments

(1) (i) Salvation and Heaven[1]

Whether Salvation means simply the attainment of Heaven or something even higher, has always been a topic of great philosophical interest in systems of Indian Philosophy, but not in other systems where it has been taken for granted that Paradise affords the highest conceivable bliss and perfection for man This has been already discussed under *Section 18 The world of the Dead*

(ii) Islamic (Orthodox) View

According to this, as we have seen under Section 18, there is no distinction between Salvation and Heaven Here, we have, further, the positive conception of Salvation as a state of supreme bliss and perfection But according to this view, even during Salvation, even in Heaven, the freed souls remain different from God, for, the eternal relation between man and God is one between a servant and a Master

1. See P. 46

(iii) Sufi View

In Sūfism in general, although there is no separate discussion, as found in Indian Philosophy, regarding the question as to whether Salvation and Heaven are one and the same, yet there is a sharp distinction noticeable here regarding its treatment of the question of Salvation and that of Heaven Although the Sūfis generally accept the general Islamic conception of Heaven, yet this topic is treated here in a negligent and off hand manner, or not treated at all in most cases Many Sūfis also have a tendency to disparage Paradise and extol complete union with God "Paradise", says Bāyāzid, "hath no value in the eyes of lovers" Hence, a Sūfi scorns Paradise and hankers for love alone In the Qurān, on the other hand, only details of Heaven and Hell are found, and there is no separate discussion regarding the relation between God and souls during Salvation and so on

According to the Sūfis, Salvation or the highest goal of man consists in two factors one negative and the other positive Negatively, Salvation means the annihilation of the self in God or *'Fanā'*, positively, it means subsistence of the self in God or *'Baqā'* In Sūfism, we find divergent views regarding the real meaning of these two terms *'Fanā'* and *'Baqā'* Here, we may notice four main Views —

(a) View of Moderate Sufis

According to the School of Moderate Sūfis, led by Kalābādhi, Hujwiri and others, *'Fanā'* does not mean that man loses his essence or personality in God, and *'Baqā'* also does not mean that he becomes identical with God, either in essence or in attributes or in both For, first, as Hujwiri points out, the self is a substance and a substance cannot thus disappear or be annihilated in anything else Secondly, there cannot be any identity between God and man, the Master and the servant, the Eternal and Uncreated and the phenomenal and the created Hence, *'Fanā'* simply means the destruction of the human attributes of attachment to the world, self-will and independence, while *'Baqā'* simply means living through God's will, and being wholly dependent on and obedient to Him Thus, God and the freed soul are different both in *essence* and *attributes*

(b) View of Pantheistic and Monistic Sufis

According to the extreme Pantheistic School of Sūfism,[1] as well as the Monistic School,[2] God and man are identical, and man is but the sum-total of all Divine Attributes

According to Jili, e g, the relation between God and man is just like that

1 See P. 31

2. See P 31

between water and ice Just as the name "*ice*" is lent to the frozen mass of which the real name is "*water*", so the name "*universe*" is lent to the sum-total of God's Attributes, which are really identical with God's Essence

Some, again compare the relation between God and man as that between sea-water and water in the jug, (Attar), sea and its waves (Rūmī), book and its leaves, sun and its rays filtering through the window-chinks, one and two (two times one), and three (three times one) etc , thread and its knot, and so on Thus, according to these Schools, *Fanā'* means the passing away of human essence and attributes , while '*Baqā'* means the substitution, instead, of Divine Essence and Attributes In this way, during salvation, God and man are identical both in essence and attributes

These Schools, however, do not take the universe to be false or illusory in any way. On the contrary, the universe being the outer manifestation of God is as real as God Himself Water and ice, sea-water and water in the jug, sea and its waves, sun and its rays and the rest are identical, no doubt, but ice, water in the jug, waves, rays and so on are by no means unreal

(c) View of Monistic Sūfīs maintaning Ilusoriness of the World)

Some Sūfīs not only maintain that God and the universe are identical, but also that the universe itself is wholly illusory and false This, e g is the view of the famous Sūfī Shabistari as propounded in his celebrated treatise '*Gulshan i Raz* ' According to this view also, '*Fanā'* means the absolute annihilation of the self or personality, essence and attributes of man , while '*Baqā'* stands for his absolute identity with God in both essence and attributes But the difference between this and the above view is that while according to the latter, the world is not illusory, according to the former, it is so Shabistari, e g holds that the world is but a figment of imagination, a mere fancy, a dream

"You are asleep and this vision of yours is a dream All that you see thereby is an illusion On the morn of the last day, when you shall awake, you will know all this to be the baseless fabric of fancy "[1]

(d) View of Rūmī

According to some, like Rūmī, '*Fanā'* means annihilation of the attributes of the individual soul, not of its essence , and '*Baqā'* means assuming the attributes of God and living in Him without losing one's own individuality Thus, during Salvation, the soul is one with God in attributes only, not in essence Rūmī gives many illustrations to make this point clear

1 Gulshan i-Raz Tr by Whinefield

(i) In many places, he describes the relation between God and man as that between an organism and an organ An organ has no separate existence or attribute, but lives through the existence and attribute of the whole organism, yet it has an essence of its own In the very same manner, a freed soul assumes Divine Attributes, but still retains its own individuality (ii) Again, Rūmi gives the example of a candle or a star, invisible in the light of the sun A candle exists all right during day-time, yet loses its attribute of luminosity in the sun In the same manner, the freed soul, though united with God, yet retains its essence, losing its human attributes only (iii) Rūmī also uses the analogy of fire and iron The iron, put into fire, loses its own attributes of blackness and coldness, and assumes the attributes of redness and heat of the fire, yet is not reduced to the essence of fire The same is the case here (iv) In some places, he uses the analogy of copper and gold, and describes the state of Salvation as the transformation of copper into gold Thus "the essence of his being survives", says Rūmī, "but his attributes are merged in the attributes of God"

When the enraptured devotee is thus united with God, he has a two-fold realisation, one negative and the other positive Negatively, he feels that the world means nothing to him at all, and so he denies that he is anything —

> "Lo! For to myself an unknown, now in God's name, what must I do? I adore not the Cross nor the Crescent, I am not a Giaour nor a Jew East nor West, land nor sea is my home, I have kin nor with angel nor with gnome" [1]

Positively, he realises the underlying unity of all existence and affirms that he is everything, even God —

> "If there be any lover in the world, O Moslems! 'tis I
> If their be any believer, infidel or Christian hermit, 'tis I
> The winĕ dregs, the cup-bearer, the minstrel, and the music
> The beloved, the candle, the drink and the joy of the drunken-'tis I" [2]

Consistently with Rūmīs' general view regarding the relation between God and man, all these passages must mean that God and man and all things are *qualitatively* identical, not *essentially*.

Some passages in Rūmī, however, seem to suggest that according to him, during Salvation, man is not reduced to nothingness, of course, yet loses his separate personality in God Some of the illustrations given by Rūmī also support this view, e g the soul is likened to a drop of water and God to a boundless Ocean where the soul has to merge itself Here the drop of water in the ocean does not disappear absolutely, no doubt, but has no longer any separate essence or existence of its own

1. Tr. by Nicholson.   2 Op Cit

Thus, we have four main Sūfī views with regard to the question of the relation between God and freed souls[1],—(i) God and the freed soul are identical neither in essence nor in attributes (ii) They are identical both in essence and attributes (iii) They are identical both in essence and attributes, and really speaking, the universe is illusory (iv) They are identical not in essence, but in attributes only

The general tendency of Sūfism, however, is to identify God with man, and Sufi treatises abound in ecstatic utterances of the Sūfī Mystics to that effect, such as "I am the Truth or God" (*Anal Hāqq*), the famous saying of Hallāj, "I am She" (*Anā Hiya*) of Ibnu'l-Faiid, "Verily, I am God, there is no God, there is no God but I, so worship Me" of Bāyāzid, "Thou thyself art He" of Rūmī and so on There are also many sayings regarding the identity of man with man, and man with the world, such as "I am the wine-drinker, and the wine, and the cup-bearer" of Bāyāzid; "The glory of the Truth admits no duality In that glory is no 'I' or 'We or 'thou' 'I', 'We', 'Thou' and 'He' are all one thing" of Shabistari and so on

All these sayings, however, cannot be taken in the strict literal sense as implying that man is absolutely identical with God both in essence and attributes, losing his human personality in the Divine Personality In fact, here we have two views regarding Salvation —

(1) Salvation implies a kind of impersonal immortality Here, '*Fanā*' means the complete annihilation of the individuality of man in God, and '*Baqā*' means the eternal existence of man in God, but not as a distinct person E g a rain drop continues to exist in the sea eternally, but is no longer a separate drop The same is the case here This view is propounded, e g by Bāyāzid who says "His vestiges are effaced, and his essence is annihilated in the essence of another, and his traces are lost in another's trace" Another Sūfī Babā Kūhi describes his mystic experience thus. "Like a candle, I was melting in his fire I passed away into nothingness, I vanished And lo, I was the All-Living"

This class of Mystics propound '*Fanā-ǎl-Fana*' 'Annihilation of Annihilation' as a stage still higher than the stage of mere 'Fanā' or Annihilation Even in the stage of 'Fanā', a vestige of duality or separate individuality remains, as, then the soul has a *consciousness* of being one with God, so that its distinct personality persists to that extent But in the stage of '*Fanā-al-Fanā*', there is a total annihilation of even the *feeling* of annihilation, of even this *consciousness* of being one with God, so that all distinct individuality or personality completely ceases

1 See P. 50

(2) Salvation implies not impersonal, but personal immortality That is, according to this view human personality survives even when a person is united with God This is the view of Hallāj, and as we have seen, of Rūmī also Further, although it may seem contradictory, the Pantheistic and Monistic Sūfīs, too, hold this view According to them, though God and man are identical both in essence and attributes, yet somehow or other there is always a personal relation between them implying duality, as between the worshipped and the worshipper, the Beloved and the lover Jili, e g says that the eternal duty of man is to worship God

All these may appear to be contradictory from the strictly logical point of view But it must be remembered that Sūfism is not strictly a logical or an intellectual system, but rather a mystic and an emotional one, and the logic of the mind may not be the same as the logic of the heart

According to the Sūfis in general, the state of Salvation is a positive state of infinite joy or bliss, consequent on the re-union of the separated soul with its Beloved According to the propounders of the doctrine of impersonal immortality, however, no consciousness remains in the freed soul, not even that of joy

(iv) Vedānta View

Vedānta Views regarding the relation between God and soul, as well as Heaven and Salvation have been discussed, respectively, under Sections 5[1] and 18[2]

According to the Indian View, Salvation, *Mukti* or *Mokṣa*, means, *negatively*, getting rid of this endless cycle of births and re-births and the consequent connection with the physical body and the physical world, leading to infinite earthly pains and sufferings *Positively*, it means a full and perfect spiritual life of (according to some) supreme bliss

But many different views are found in Indian Philosophy regarding the relation between *Brahman* and *Jīva*, God and soul during Salvation

(a) Advaita View.

According to the *Advaita-Vāda* or Vedānta School of Absolute Monism, of Śamkara and others, really speaking, there is only one Reality, viz Brahman, while the *Jīva-Jagat* or the universe of souls and matter is '*mithyā*' or illusory Salvation implies a direct realisation of this essential identity of Brahman and soul Due to *Avidyā* or ignorance on our part, we wrongly identify the real soul in us with the mind-body complex which is really physical in nature, and seem to become subject to all worldly states

1. P 51
2. P. 86.

and miseries This wrong identification between two entirely different things is called '*Adhyāsa*' and it is this that seems to bring about the state of Bondage or *Bandha* The mind-body complex is called *upādhi* or limiting adjunct, and this seems to bring about a difference between Brahman and the soul, and between one soul and another But just as there is no real difference between the universal ether (*Mathākāśa*) and the ether inside a jar (*Ghatākāśa*), and just as, as soon as the jar is broken, the ether inside it is merged in the ether all around, so there is no distinction between Brahman and soul, and one soul and another, and as soon as it gets rid of the *upādhis*, it realises its oneness with Brahman, or rather that it itself is Brahman Itself

(b) Vis'iṣṭādvita View

According to the Viśiṣṭādvaita-Vāda or Vedānta School of Qualified Monism of Rāmānuja and others, Salvation does not imply annihilation of the personality of the soul, but rather its full development During the state of Bondage, the real essence and attributes of the soul are not fully manifested, the soul, through ignorance, wrongly identifies itself with the mind-body complex, and seems to undergo a series of worldly sufferings But during Salvation, the soul realises its own nature (*Ātma-svarūpa*) which means that it, at the same time, realises the nature of Brahman (*Brahma-svarūpa*)

This attainment of the nature of Brahman, however, does not mean being *identical* with Brahman, but simply being *similar* to Brahman The freed soul is identical with Brahman in *essence*, but different from Brahman in *attributes* That is, the freed soul has all the attributes and powers of Brahman, except two First, it has no power to create, preserve and destroy the universe, like Brahman , secondly, it, too, is atomic or infinitely small, and not all-pervasive like Brahman Thus, there is a relation of identity-in-difference between Brahman and the freed soul Even the freed soul is eternally under the control of Brahman and absolutely dependent on Him Though repository of all knowledge, power and bliss, it is yet for ever a devotee and a worshipper of the Lord

(c) Dvaitādvaita View

According to the *Dvaitādvaita Vāda* or Vedānta School of Dualistic Non-Dualism of Nimbārka and others, the soul, bound or freed, is different from as well as identical with Brahman in *essence* as well as in *attributes* For the rest, the views of this School are the same as those of the above Viśiṣṭādvaita School

(d) Dvaita View

(iv) According to the *Dvaitavāda* or Vedānta School of Dualism of Madhva and others, there is an eternal and irrevocable difference between God and the universe God is the controller, souls and matter are controlled by Him, God is the object to be worshipped, souls are the worshippers And, the controller and the controlled, the worshipper and the worshipped are eternally different Hence, the freed souls, too, are eternally different from God, and different from one another Thus, Salvation never means that the freed souls become identical with God, losing their separate personalities On the contrary, they too, are separate individuals, eternally different from God, on whom they are wholly dependent

(e) S'uddhādvaita View

According to the *Śuddhādvaita Vāda* or Vedānta School of Pure Monism of Vallabha and others, the freed soul, as the manifestation of Brahman Himself, is identical with Him in both *essence* and *attributes* But still, the freed soul is not annihilated in God, but retains its separate personality, and is under *His control*

According to all the Schools of Vedānta, Salvation is a positive state of infinite bliss, and not merely a negative state of mere painlessness The freed soul is bliss in essence like Brahman

(v) General comparison between Indian and Islamic Views

The distinction between Indian and Islamic views as regards the conceptions of Salvation and Heaven has already been discussed under Section 18 [1]

As regards the relation between God and the soul during Salvation, the following comments may be made

(a) The first Sūfi View, which also represents, in a general manner, the view of Orthodox Islam, viz that God and the freed soul are different both in *essence* and *attributes*, is similar, to some extent, to the *Dvaita Vāda* or Dualism of Madhva and others

According to this Sūfi School —(i) God and the soul are eternally different in *essence* and *attributes* (ii) Even the freed soul can never be identical with Brahman, either in *essence* or in *attributes* (iii) The freed soul is not even *similar to* Brahman (iv) The freed soul has a separate individuality, and is an eternal servant of, and absolutely dependent on, God (v) The distinction between the soul in bondage and the

1. P 89 ff.

freed soul is not as regards difference from or non-difference with God, but as regards non-dependence or dependence on God Both the soul in bondage and the freed soul are absolutely different from God But the difference between the two is that the freed soul is wholly obedient to God without any independent will or effort of its own, while the soul in bondage is not wholly obedient to God, having self-will and independent striving of its own

According to the Dualistic School of Madhva and others, (i) God and the freed soul are different both in *essence* and *attributes*. In this respect, the two views exactly tally (ii) Even the freed soul is not identical with God in *essence* But still, it has some of the *attributes* of God viz it, too, is infinitely blissful like God, and so on. (iii) Although the freed soul is not *identical* with God, it is *similar to* Him There is a similarity of attributes between them In this respect, the above Sūfī view differs from this view According to Madhva, even if there be a similarity of attributes between two things, they can be absolutely different from each other E G a cat may be similar to a tiger, yet is quite distinct from it In the very same manner, the freed soul, though *similar to* God is never *identical with* Him (iv) According to both the views, even the freed soul is an eternal servant and dependant of God In both the views, the stress is on a distant servant-master relation of awe, rather than on an intimate lover-beloved relation of love (v) The difference between the soul in bondage and the freed soul is not as regards difference from or non-difference with God, but as regards non-similarity and similarity with Him, as well as, as regards non-dependence and dependence on Him The soul in bondage is different from God, but is neither similar to Him, nor feels itself to be dependent on Him But the freed soul, though not identical with God, is yet similar to Him and feels itself to be wholly dependent on Him In this respect, the two views are partially similar

(b) The second Sūfi view that God and the freed soul are identical both in *essence* and *attributes* is similar, to some extent, to the *Śuddhādvaita* view of Vallabha and others (i) According to both the views, although the universe is identical with God as its manifestation, yet it is by no means false or illusory, but as real as God Himself[1] According to both the views, God cannot be really called the *creator* of the world or *immanent* in it, just as fire cannot be called the creator of the spark or immanent in it, or the snake the creator of the hood or immanent in

1. See Pp 53 ff

it But God Himself *is* the world and not merely *in* it, just as fire itself *is* the spark and not merely *in* it, or the snake itself *is* the hood and not merely *in* it So, the relation between God and the universe is that between the unmanifested and the manifested states of the same thing, rather than that between the cause and the effect (ii) The difference between the two views is that according to this Sufi School, man is not only the manifestation, but also the *complete* manifestation of God, while according to this Vedānta view, souls and matter are *partial* manifestations of God, not *complete* God is Existence, Consciousness and Bliss in *essence* and these constitute His *attributes* also When He conceals His attributes of Consciousness and Bliss, the material world is manifested, and when He conceals His attribute of Bliss, the soul is manifested Thus, God and the soul are identical in essence, but not commensurate, just as, though fire and spark are identical, yet fire is larger than spark (iii) According to both the views, though the freed soul is identical with God, yet it possesses a separate individuality of its own (iv) According to both the views, the eternal relation between the soul and God is that between the worshipper and the worshipped (v) Both the views stress the intimate lover-beloved relation of love between the soul aud God, rather than the distant servant-master relation of awe

(c) The view of Shabistari and others appear to be similar to the Advaita-Vedānta View of Śamkara and others This has been discussed above [1]

But there is really a fundamental distinction between Advaita Monism and Sūfi Monism and Pantheism It is true that from the philosophical stand-point, the Idealistic or Pantheistic Sūfis propound the identity of God and the universe, while the Monistic Sufis propound the oneness of God and illusoriness of the world As we have seen,[2] according to the former, God is manifested in the universe and hence the two are identical, according to the latter, the universe is but the reflection of Being into Non-being, and hence God alone is real, not the world But still this kind of Monism is quite different from the Advaita Monism

First, Advaita Monism is a purely intellectual system—there is no final place for Religion here in the ordinary sense of the term For, Religion implies a duality between man and God, the worshipper and the worshipped Hence, from the lower *Vyavahārika* or lower empirical standpoint[3] only can there be any God or *Saguna* Brahman as the object to be worshipped, and the soul as the worshipper But from the *Pāramārthika* or higher transcendental standpoint, Brahman alone is real,—there is no question of

1 See Pp 53 ff

2. See P. 34.

3. See Pp 54—55.

creation, the Creator God, or the created universe Hence, from this standpoint, no Religion, no personal relation between God and the soul are possible, for, then the soul itself being Brahman, cannot be a worshipper of Brahman But Sūfism is mainly a religious system—Religion, not Philosophy is its main prop. According to the Sūfis, the eternal relation between God and the soul is that between the object of devotion and the devotee, the object of worship and the worshipper, the Beloved and the lover Hence, what to the Sūfis is *Pāramārthika*, is only *Vayvahārika* to Advaita-vāda Sūfism emphasises devotion, but Advaita-vāda pure knowledge, as means to Release

Secondly, Advaita-vāda is entirely free from emotionalism of any kind whatsoever Devotion, Love, Pangs of Separation, Exhilaration of Re-union, Rapture, Intoxication, and so on, are fundamental concepts of Sūfīsm But in Advaita-vāda, there is absolutely no place for these, not even from the *Vyavahārika* standpoint, not to speak of the *Pāramārthika* one As has been said above, there is no place for Religion in *Advaita-Vāda* from the *Pāramārthika* standpoint But even from the *Vyavahārika* standpoint, the relation between God and the soul is not an emotional relation of love and ecstasy as between the Beloved and the lover, but a reverential relation of calm, esteem and veneration as between the worshipped and worshipper The core of Sūfi Monism is a sweet, personal, loving relation between God and man It is nothing but the unity of the lover and the Beloved during a state of esctasy and trance But Advaita Monism is a purely intellectual system, and there is no place for feeling or emotion, ecstasy or intoxication here

Thirdly, it is true, of course, that the Sūfīs do not remain confined to the purely dualistic stage of Religion only, but also directly realise their oneness with God in mystic union But such a realisation is purely a matter of the heart, not of the mind , purely emotional in nature, not at all intellectual Although it is called *"knowledge"*, it is really *"feeling"* The devotee realises his identity with God only during the state of ecstasy, not at any other time But according to *Advaita vāda*, this realisation of the identity between Brahman and the soul is a purely intellectual one, with no trace of emotion in it

Fourthly, according to Sūfism, the realisation of such an identity between God and the soul is due to the grace of God But according to Advaita-vāda, it is purely due to one's own personal efforts and not to the grace of God.

Fifthly, according to Sūfism, the realisation of the identity between God and man being ecstatic and emotional in nature, is not a permanent state The intoxicated devotee, for a time being, feels himself to be one with God, but when this feeling of ecstasy and rapture ceases, he, too, comes to

see duality as before, and his temporary union with God comes to an end Or, in a very few cases, he may still continue to be united with God, but he no longer has the feeling of identity, but only one of identity-in-difference But according to *Advaita vāda*, such a realisation of unity being due to direct knowledge or intellectual realisation is permanent, and once produced, never disappears

Finally, in Sūfism, there is an unwarrantable inter-mixture of Philosophy, Religion and Mysticism Here, from the standpoint of Philosophy, God and man are identical, yet from the standpoint of Religion, they are different, yet, again, from the standpoint of mystic realisation, they are identical Hence, according to the Sūfīs, God and the soul, though absolutely indentical, are yet different Just as a drop of water is absorbed in the ocean, so the self of the devotee is absorbed in the self of God Yet the devotee, as constantly serving and worshipping God, is different from Him Hence, as Sūfism is mainly a religious system, though Monistic, it is really a Dualistic or Dualistic Non-dualistic System But as well-known, there is no trace whatsoever of Dualism of any kind in *Advaita-vāda* which is a purely Monistic System

Hence, the Mystical and Religious Monism and Pantheism of the Sūfīs must not be confused with the Logical and Philosophical Monism of Advaita-vāda

(d) The similarity between the view of Rūmī on the one hand, and Rāmānuja and Nimbārka on the other, has already been discussed above[1] The difference here is that in Rāmānuja, the stress is more on Reverence than on Love as the feeling appropriate on the part of the soul for God, in Nimbārka and Rūmī, just the reverse

Thus, there is a general agreement, in many respects, between Indian and Islamic views here

According to both Indian (Vedānta) and Islamic views, Salvation is a positive stage of infinite bliss, and not a negative one of mere absence of pain, although 'bliss', as concieved in Advaita School and also in the intellectual Monotheistic Schools (e g of Rāmānuja, Madhva etc), is quite distinct from that in the emotional system of Sūfism The former kind of bliss is the result and maturation of knowledge, the latter, of a sweet, personal emotion of love, rather than of knowledge, philosophical or logical

2 (i) Kinds of Salvation[2]

The question as to whether Salvation is possible here and now, or only after death, has always been an interesting one, and many different views have been held with regard to this

1. See P 55 2 See Section 10 The Vision of God, Pp. 63 ff.

(ii) Islamic (Orthodox) View

The three kinds of Salvation, mentioned here, are not recognised by the Quran According to Orthodox Islam, only one kind of Salvation is possible, viz Salvation after death in Paradise [1]

(iii) Ṣūfi View

(a) View of Moderate Ṣūfis

They also recognise only one kind of Salvation, viz that after death

(b) View of Other Ṣūfis Three-fold Journey of the Mystic

But most Sūfīs hold that Salvation is possible here and now The aim of Sūfis, they point out, is to lift up the veils that hide God from them, and thereby, be re-united with Him in the present body, in the present world In order that this may be attained, the body must, of course, be first mortified and spiritualised

However, it is generally held that this kind of Union with God, or the consequent Salvation, is not always a permanent one Many lamentations are found in Sūfī works for such a sudden fall from the height of Divine Ecstasy to the depth of wordly miserv It is generally held that Prophets alone are in constant union with God In this connection, the Sūfīs speak of a Three-fold Journey of the mystic[2], viz (i) Journey *away from* God, when God descends into the world of plurality, and man is born as a separate individual (ii) Journey *to* God, when man re-ascends to God through the Mystic Path (iii) Journey *from* God *with* God, when the Perfect Man, after regaining his original unity with God, re-descends to the world for serving humanity Some make only the first two Journeys That is, they become so wrapt up in God that they do not return to the world again These are enraptured, intoxicated saints Some, again, make all the three Journeys, and return to the world after being united with God These, and not the former, are "Perfect Men" in the proper sense of the term, for a Perfect Man has an ethical function to discharge in the service of mankind They return to sobriety after intoxication

Corresponding to these three Journeys, there are three modes or stages of experience, as propounded by Ibnu'l Farid —(1) Normal experience, called "Sobriety" when a man is conscious of himself as distinct from God

1 See Section 18 Pp 80 ff

2. Cf Shabistari's 'Gulshan-i-Raz" Pp 32, 34 etc.

(2) Abnormal experience called "Intoxication", when the enraptured saint annihilates himself in God, and is not conscious of any distinction between himself and God (3) Supra-normal experience, called "Sobriety of union", when the saint returns to sobriety after intoxication, yet feels himself united with God Here he is conscious of himself as one with God, yet distinct from Him, and of God as immanent in him, yet transcendent, so that a personal relation is possible with Him This supreme state is a very rare one In most cases, after a fit of intoxication, the saint returns to normal consciousness But in a few cases, the saint may return to sobriety, but not to the normal experience of difference or "first sobriety", but to the supernormal experience of union or 'second sobriety"

(iv) Vedānta View

(a) Advaita View

The Advaita or Monistic School admits the possibility of *Jīvan-Mukti* or Salvation here and now According to this view, Salvation is a matter of knowledge,—not merely theoretical, external book-knowledge, but direct, internal realisation When such a supreme realisation dawns on the aspirer after Salvation, he can, at once, distinguish between the real self in him and the mind-body complex, and is no longer affected by the mental and physical states and the consequent pains and sufferings

(b) Viśiṣṭādvaita View, etc

The Monotheistic Schools of Rāmānuja, Nimbārka, Madhva, Vallabha, Baladeva and others, however, do not admit *Jīvan Mukti* According to them, so long as the soul is associated with a physical body and lives in a physical world, it cannot but be affected by physical conditions and the trials and tribulations, consequent thereon The full development of the soul, in which Salvation consists, is never possible here and now, when the soul is seemingly associated with a gross, material body So they admit only *Videha Mukti* or Salvation after death [1]

(c) Gauḍīya Vaiṣnava View

The Gaudīya Vaiṣnava School generally admits both *Jīvan-Mukti* and *Videha Mukti* In the Srimad-*Bhāgavata-Purāna*, the state of Salvation is said to be as follows —

"मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थिति ।" (2 10 6)

---

1. See P 103

Here the term "अन्यथा-रूपम्" has been explained by Śrīdharsvāmin and Śrī Jīva Gosvāmin as —

"अविद्ययाऽध्यस्त कर्तृत्वादि" (श्रीधरस्वामी) ।
"अविद्ययाऽध्यस्तमज्ञत्वादि ।" (श्रीजीव) ।

That is, according to this School, *Mukti* or Salvation means that a person gets rid of his inherent ignorance, as well as of his narrow sense of egoity and the false sense of independence and remains in his own real nature or *Svarūpa* Now, this remaining in his own nature amounts to a realisation or direct perception of his own self or the Supreme Self, whose part it is, just as a ray is a part of the sun As Śrījīva says —

"स्वरूपेण व्यवस्थितिर्नाम स्वरूपसाक्षात्कार उच्यते। * * * स्वरूप चात्र मुख्य परमात्मलक्षणमेव । रश्मि-परमाणूना सूर्य इव स एव हि जीवानां परमोऽ शि-स्वरूप ।"

Such a direct vision of God alone leads to Salvation This school takes its stand on the following celebrated passage from the Bhāgavata-Purāṇa, which is but an almost verbatim repetition of a text in the Muṇḍaka Upaniṣad (2 2 8) —

"भिद्यते हृदय-ग्रन्थिश्छिद्यन्ते सर्व-संशया ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥" (1 2 21)

Here the word "*eva*" or *only*" implies that the vision of God is the only way to Salvation

Now, such a vision is possible only through the grace of God , and if God so pleases, He may reveal Himself to His devotee even in this world, and he may, thus, be blessed with a direct vision of the Lord even here and now, and be free even in the present body, in the present world As Śrījīva says in his "*Prīti-Samdarbha* —

"सा (ब्रह्मप्राप्ति) च स्वस्थान एव वा स्यात्, क्रमण सर्व-शोक-सर्वावरणातिक्रमानन्तरं वा स्यात्, उपासना-विशेषानुसारेण । द्वितीया भगवत्प्राप्तिश्च तस्य विभोरप्यसर्व-प्रकटस्य तस्मिन्नाविर्भावेन विभुनापि वैकुण्ठे सर्वप्रकटेन तेनाचिन्त्यशक्तिना स्वचरणारविन्द-सान्निध्य-प्रापणाया च । तदेव स्थिते, सा च मुक्तिरुत्क्रान्तदशाया जीवद्दशायामपि भवति । उत्क्रान्तस्य उपाध्यभावेऽपि तदीय स्वप्रकाशता-लक्षणधर्माव्यवधानस्य एतत्-साक्षात्कार-रूपत्वात् । जीवत तत्-साक्षात्कारेण मायाकल्पितस्य अन्यथाभावस्य मिथ्यावभासात्" (1st Anuccheda)

That is, according to Śrijīva, the devotee may attain Salvation here and now, or afterwards, according to the way he worships God He who attains Salvation in the present body, is blessed with a direct vision of God here and now, and he who is free afterwards, attains God in Vaikuntha or world of Brahman

(v) General Comparison between Indian and Islamic Views Perfect Man and Jivanmukta.

(a) There is a general agreement between the views of Orthodox Islam and Moderate Sūfism, on the one hand, and the Monotheistic Schools of Vedānta, on the other, as regards the impossibility of *Jīvan-mukti* Hence, all these Schools propound only *Videha-Mukti*

(b) There also seems to exist a similar agreement between the Advaita Vedānta View of *Jīvan-Mukta* and the Sūfī View of *Perfect Man* [1] But really speaking, the Advaita View of *Jīvan-Mukti* is quite distinct from the Sūfī View of Salvation here and now First, in Sūfism, the Perfect Man has a cosmological importance, being, as he is, the first emanation of God, and the arche-type of the universe But the *Jivan-mukta* has no such significance at all In the Vedānta, no such inter-mixture is found between cosmological and spiritual matters The *Jivan mukta* is, no doubt, the spiritual leader of the world, but he is never the stuff or type of the physical world—Prakṛti alone is such a stuff More especially, the *Jivan-Mukta* of Advaita Vedānta realises the utter falsity of the universe as such—to him creation itself is *Mithyā*, *Māyā*, illusory through and through Hence, he himself cannot be the stuff and type of such a universe The stuff of such a universe is *Māyā* or *Avidyā*, not the *Jīvan-Mukta*. But in Sūfism, an inter-mixture is found between cosmical aud spiritual matters For, according to it, the Perfect Man who is the highest and the last from the spiritual standpoint—the attainment of Perfect Manhood being the goal of ethical life—is at the same time both the first and the last from the cosmic standpoint—as the Perfect Man is both the beginning and the end of evolution

Secondly, although the Perfect Man is the full manifestation of God, yet he himself is not God, but is different from Him As Jīlī says, the Perfect Man realises himself as both different and non-different from God But the *Jīvan-Mukta* of *Advaita-Vāda* is not a mere manifestation of Brahman, but *is* himself Brahman He realises his absolute identity with Brahman and hence says "*I am Brahman*", (Mahānār 5 10) "All this, verily, is Brahman" (Chānd Up 3 14 1) Just as, there is no distinction whatsoever between the ether inside a pot (*Ghaṭākāśa*) and the ether all around (*Mathākāśa*), so there is no distinction between the *Jīvan-Mukta* and Brahman

1 See Pp 73—74

Thirdly, according to Sūfism, even the Perfect Man is a servant and worshipper of God, wholly under His control and dependent on Him The eternal relation between the Perfect Man and God is that between the worshipper and the worshipped But as the *Jīvan Mukta* himself is Brahman, no question of worshipping here arises at all,—this question arises only when there is a difference between the worshipper and the worshipped

Fourthly, the Perfect Man realises his oneness with God in a state of intense emotion and rapture when knowledge is obliterated, but intoxication reigns supreme and although he, unlike the intoxicated saint, returns to sobriety after intoxication[1], yet at that stage, the realisation of identity with God disappears, giving place, as pointed out above, only to a realisation of identity-in-difference But the realisation on the part of the *Jīvan Mukta* of his absolute oneness with Brahman is purely intellectual, not at all emotional,—it is not a temporary state of intoxication, but a permanent state of direct realisation

Fifthly, when the Perfect Man realises his oneness with God, he is totally oblivious of the world and during that state, he is not in a position to preach anything to others, before he turns to the state of sobriety But the *Jīvan-Mukta* is always calm and quiet, serving as an example to others

Thus, there is a vast difference between Sūfī Perfect Man and Advaita-Vedānta *Jīvan Mukta* Of course, both are equally ethical and spiritual guides of mankind, yet here too, the Perfect Man is a guide of Religion, the *Jīvan Mukta* of Knowledge To the former, eternal worship of God is the *summum bonum* of life , to the latter, realisation of identity with Brahman Ordinary religious practices, like adoration and the like, have no final place in the system of Advaita-Vedānta

The Jaina, Bauddha and Sāmkhya Systems of Indian Philosophy, too, admit *Jīvan Mukti* But the Jaina, and the Sāmkhya Systems in general are atheistic, Buddhism agnostic The Jaina state of Mukti is one of four-fold perfections , perfect knowledge, perfect faith, perfect power and perfect bliss The Bauddha Mukti is a state of perfect wisdom and equanimity , it cannot be properly described in ordinary terms, but this much is sure that it is not a state of ordinary pleasure or pain The Sāmkhya state of Mukti is a negative one of eternal absence of suffering, and not a positive one of bliss

1 Cf Three fold Journey of the Mystic P 109.

(vi) Dārā Shikuh's View

The statement of Dārā in his "*Samudra sangama*" regarding the three kinds of *Mukti* is, however, altogether wrong. According to the Indian view, the three kinds of *Mukti* or Salvation are as follows —

- Mukti
  - Baddha-mukti
    - Jivan-mukti
    - Videha-mukti
  - Nitya-mukti

The '*Baddha-muktas*' are those who are subject to bondage and then are free. That is, they come to be seemingly associated with physical bodies and are born in the physical world, according to their past karmas, and then through the different '*sadhanas*', propounded by different Schools, they attain salvation from the endless cycle of births and re-births, and are free. The '*Nitya-muktas*', on the other hand, are eternally free and are not subject to transmigratory existence and its miseries, are never in contact with matter, but ever abide in supreme bliss, in direct communion with God Himself.

In a sense, of course, according to the Indian view, all souls (*Jivas*) are *Nitya-mukta* or eternally free. For, even when a soul is apparently associated with a physical body and born in a physical world, being thus, subject to all mundane miseries, it never actually *becomes* '*baddha*' or fettered, it never actually *becomes* associated with matter, and never actually *comes to* feel mundane miseries (although such words have to be often used for describing the states of Bondage and Salvation). What happens is this. Through its own ignorance (*Avidyā or Ajnāna*) it thinks as if it had become associated with matter and subject to the pains and sufferings consequent thereon—through its own ignorance, it fails to realise its own real self, unconnected and unaffected by matter. So, when through real knowledge or *upalabdhi*, it again realises its real nature, it does not *become* free, but only realises its real ever-free nature. Hence, the words '*becomes* subject to bondage', '*becomes* free', often used here, are really misnomers and used only for the sake of convenience—for, there can really be no '*becoming*' here. Suppose, the sun is covered by a piece of dark cloud and cannot, thus, be seen for sometime, and then, when the cloud is no more, the sun shines again in its full glory. Here, it cannot be said that the sun *comes to* disappear for some time and then *comes to* re-appear. For, as evident, there is no, '*disappearing*' or '*re-appearing*' here, but only '*veiling*', the real sun, whether seen or not, being there all the time. In the very same manner,

the pure, non physical self is there always, unchanged and unaffected, whether we see or realise it in its real nature or not But, during the state of Bondage, the veil of ignorance prevents us from realising its real nature as existence, consciousness and bliss in essence (*Saccidānanda*)—but that does not imply that the self, during that period, actually *becomes* fettered (*Baddha*) and ceases to be the above In this sense, all souls are ever-free

Still, Indian philosophers have distinguished, as noted above, between '*Baddha-mukta*' and '*Nitya-mukta*' souls, the distinction being that the former are subject to ignorance or Avidyā which prevents them for some time, from realising their real nature, the latter not

Now, here Dārā Śhikūh fails to realise this distinction between the '*Baddha-muktas*' and the '*Nitya-muktas*' Moreover, his conceptions of the three kinds of Muktas—*Jivan mukta*, *Videha mukta* and *Nitya mukta* are also totally wrong Thus—

(1) When Dārā Shikūh says, as stated above, that a 'Jīvan-mukta' perceives everything as identical with God, he is right, provided 'God' here means the *Absolute* of Philosophy and not *God* of Religion But when he goes on to say that a *Jivan mukta* sees the whole world as the body of God and then describes in details, the different parts of the world as different limbs of God, he is totally wrong Amongst the Vedānta Schools, the Advaita School (Monistic School) of *Śamkara* alone recognizes *Jīvan-mukti* (leaving apart the Gaudiya Vaiṣnava School of a different outlook) But according to the Advaita School, as well-known, the world is '*Mithyā*' i e though appearing to be true from the empirical (*Vyavahārika*) standpoint, it is ultimately negated from the transcendental (*pāramārthika*) standpoint Accordingly, to a *Jīvan-mukta*, *Brahman* is by no means identical with the *Jagat* (world), rather the *Jagat* is identical with, or negated in, *Brahman*, *Brahman* alone being real Hence to a *Jīvan-mukta*, the sun and the moon, the mountains and the rivers, the day and the night etc by no means appear as the different parts of the body of Brahman On the contrary, the whole universe appears to be *Brahman* in essence (*Brahma-svarūpa*)—pure existence, consciousness and bliss (*Saccidānanda-svarūpa*) There is a vast and important difference between the realisation of the universe as *Brahma-svarūpa* and that of it as the body of God As a matter of fact, an Advaita Vedāntist would never even speak of the 'body' of *Brahman*

(ii) Dārā Shikūh's conception of *Videha-mukti* too, is totally wrong Amongst the Vedānta Schools, *Videha-mukti* is recognised by the

Monotheistic Schools, led by Rāmānuja, Nimbārka, Madhava, Vallabha etc But, first, *Videha-mukti* is not *Sarva-mukti* or universal salvation *Videha-mukti* means salvation after death According to the above School, no real salvation is possible during one's life-time, when an individual possesses a physical body and remains in the physical world Hence, after death, when he gets rid of the physical body, he is not re-born on earth any more, and remains in Brahman eternally But this is an individual affair depending on the efforts of different individuals separately Hence when a particular individual is free, that does not imply that all others too are the same In fact, *Sarva mukti* or salvation for all at the same time is not recognized by Indian Philosophy

Secondly, according to Dārā-Shikūh, all are free after *Mahā-pralaya* or Universal Dissolution, when Heaven and Hell, too, being destroyed, the pious workers and sinners residing therein respectively, go to *Vaikuntha* and become one with God This is totally wrong *Mahā-pralaya* has nothing to do with *Mukti* of any kind, according to the Indian view During *Mahā-pralaya*, all things remain merged in the Creator, losing separate individuality or names and forms (*nāma-rūpa* , during Sṛṣṭi or a new creation, they are evolved again from the Creator to assume new names and forms according to the past *karmas* of the souls (*jīvas*) So, a mere *Mahā-pralaya*, a mere destruction of Heaven and Hell cannot make the souls free

According to Dārā Shikuh's View, when during *Mahā pralaya* Heaven and Hell are destroyed souls residing therein, having, no longer any place to reside in, are perforce taken to God's abode, the only place which is not destroyed But this is never the Indian view, according to which, salvation has to be won, and cannot be got as a gift Hence, when an individual is fit to be free, he attains *Videha-mukti* after death, even when there is no *Mahā pralaya*, and when he is not fit to be free, he is re-born on earth even after *Mahā-pralaya*.

Thirdly, according to the Videha-mukti-vādins, the free soul is identical with God, yet different from Him (*bhedā bheda vāda*) The Monotheist Vedāntists, as natural, always insist on an eternal relationship of the worshipper and the worshipped between the soul and God Hence, according to them, even a free soul is different from God, retaining its own individuality and personality

(iii) According to Dārā Shikūh, *Nitya muktas* reside eternally in Paradise But, as pointed out above, this, too, is totally wrong, for, Paradise (Svarga) and Salvation (Mokṣa), are two entirely different things[1]

---

1 See P 90

Section 21 The Day and Night of God

In this Section, the figurative account of the Day and Night of the Creator, corresponding to Creation and Dissolution of the universe, is given, and the vast length of such a Day or a Night, covering each millions of human years, referred to

In the Quran, e g, it is said ,—"A Day in the sight of thy Lord, is like a thousand years of your reckoning', (XXII 47)

"In the end, will (all affairs) go up to Him on a Day the space whereof will be (as) a thousand year of your reckoning" (XXXII 5)[1]

In this respect, there is a general agreement between Indian and Islamic Views The real significance of this figurative account has already been discussed above[2]

But in the Qurān, there is no mention of the Night of God, corresponding to *Pralaya,* or Destruction of the universe in Indian Philosophy On the contrary, it is implied that God is ever-active and never rests, so that there is no end to creation[3] Even when the universe is rolled up like a scroll[4], God is not idle, but brings forth a new universe immediately after

Section 22 : The Eternity of the Cycle of Existence

In this Section, it is said that Creation and Destruction are not two separate processes, one following the other, and then ceasing for ever On the contrary, just as day is followed by night, that again by day, that again by night and so on endlessly, so Creation is followed by Dissolution, that again by Creation and so on endlessly, succeeding Creations being exact repetitions of the preceding ones

The cycle of births and re-births, creation and dissolution is a fundamental conception in Indian Philosophy But it would be wrong to say that the latter creations are exact repetitions of the former ones For, God creates each new world according to the past *Karmas* of the individuals,[5] and hence each new creation varies and is not the same as the previous one

In the Qurān, many passages seem to refer to new creations which are repetitions of the earlier ones, but some of these passages merely imply

1. Yusuf Ali's Ed.
2. See Section 17 P 79
3 Yusuf Ali's Ed. of Quran XLI 12 P 1290 (fn), XXIX 20 P 1033 (fn.)
4. Quran XXI—104
5. See Section 18, P. 90.

clearly the possibility of Resurrection[1], and not the creation of a new universe after destruction For example, compare the following —

"When we are reduced to bones and broken dust, should we really be raised up (to be) a new creation ? See they not that God who created the heavens and the earth, has power to create the like of them (anew) ? (QarānXVII, 98—99)[2]

Here new creation simply means that the dead are raised up, during Resurrection, just as they were before, to face Judgement from their Lord, and to be led to Heaven or Hell accordingly

In many places, repetition of creation has been referred to —[3]

"See they not how God originates creation, then repeats it, truly that is easy for God" (XXIV 19)

But it is not at all clear whether all these too mean creations of new worlds after destruction, as propounded by Indian Philosophy, or merely raising up of the dead during Resurrection In any case, as Islam does not accept the fundamental Law of Karma of Indian Philosophy, the Indian conception of the constant cycle of creation and dissolution can have no parallel in Islamic Philosophy Here, creation or destruction, if any, is due to God's pleasure or displeasure, but there is no creation of the same individuals according to their past *karmas*, but of new ones

"If He is pleased, He could blot you out, and bring in a new creation Nor is that (at all) difficult for God (Quran XXXV 16—17)[4]

Thus, according to Islamic Philosophy, the dead who go to Heaven or Hell do not return to earth any more even if there be a new creation But according to Indian Philosophy, as we have seen[5], the same individuals repeatedly return to earth, according to their past *karmas*, till they are free

Din-I-Ilahi and Samudra-Sangama

"Din-I-Ilahi", the celebrated religion promulgated by Emperor Akber in 1582, has, however, no written treatise of its own It is thus not explicitly based on any detailed, comparitive study of the different religious systems in which Akber was interested at that time viz Islam, Hinduism, Buddhism, Jainism Sikhism, Zoroastrianism, Jewish Faith, and Christianity Of course, it is well-known that Akbar, with his very liberal outlook and unsatiable thirst for truth, took

1 See Section 18, P 81.
2. C f also XIII 5, X. 4
3. Quaran X. 4, XXVII 64, XXIX, 19—20, XXI 104.
4. Yussuf Ali's Ed.
5. P. 90.

special pains to learn from the learned men, saints and sages of different religious creeds, the fundamentals of those systems But no written record has been left by Akber himself as to the way in which he compared the *philosophical* principles of all those different religious systems of the world, noting their similarities as well as differences, and finally evaluted them as to their worth and acceptability The "Din-I-Ilahi" is rather an indication of Akber's evaluation of the fundamental ethical maxims of all those various religious systems After all *ethically* all the great religious systems of the world are one and the same, it is *philosophically* that they seem to be poles asunder Accordingly, to show the similarities between these systems from the *philosophical* standpoint is a far more difficult task than to prove them to be *ethically* alike Thus, the great "Din-I-Ilahi" of Akber, the Great, was but a Moral Re-armament Movement, a Universal Ethical System accepted by all the religious systems as their very foundation and life-blood—rather than a new Synthetic Religion or Philosophy, due to the conglomeration of the different religious and philosophical systems of the world In fact, the fundamental principles of "Din-I Ilahi" consists in ten great ethical virtues viz,—

Liberality, forgiveness, abstinence, non violence, wisdom, strength gentleness, brotherliness, attachment to God and union with God [1]

Thus, whatever be his own inner convictions, Akber, who combined in himself the rare virtues of a devoted mystic and a prudent politician, never took upon himself the academically arduous, as well as politically dangerous task of preaching a new Synthetic Religion, based on a Synthetic Philosophy Even this modest attempt on his part to promulgate a *Universal* Ethics,—not even a *Synthetic* one, there being no question of *synthesis* in the case of *universally* accepted maxims—earned him the ill-fame of an apostate, though politically he was strong enough to withstand both actual revolts against his suzerainty, as well as, calumnies against his good name

But, half a century later, Akber's great-grand-son Dārā-Shikūh took one bold step farther by undertaking a thorough comparative study of Islam and Hinduism the religious systems of the ruler and the ruled And what is more, he also attempted to work out a synthesis between these two by bringing to light what he took to be their fundamental underlying similarities in the midst of all apparent, extraneous dissimilarities What is most laudable, here is that, even in the midst of far worse political situation, even with far

1 The Din - I - Ilahi, by Dr M L Roy chowdhury 2nd Ed. Pp 178—79

less academical opportunities for learning and discussion, Dārā took upon himself this very difficult task of synthesis, from the purely *philosophical* point of view, between two apparently divergent systems of Religion Islam and Hinduism Whether there is really any real similarities between the two, whether there is any logical ground for such a synthesis, harmony, or mutual adjustment between the two—is, after all, not the real point at issue here , for, theories can be discussed, established and refuted eternally But what is more important here is the *spirit* behind Dārā, a pigmy as compared with his veritable giant of a great-grand-father, without an iota of his power and personality, was yet bold and ambitious enough to attempt what has never been done before in the whole history of thought, viz the synthesis between two religious systems of Islam and Hinduism which were generally taken to be not only different from, but also opposed to, each other so much so, that the destruction of the latter by the former was also considered desirable by many of the ruling class then It is true that even Dārā did not wish or think it fit to preach a new Indo-Islamic Synthetic Religion or Philosophy amongst the masses—he meant his work only for the enlightened among the two communities But still, the very fact that he went to the length of writing two treatises, one in Persian and the other in Sanskrit, on the topic, shows his liberalism, strength of mind and boldness of spirit to no mean extent Very happy indeed was his choice of the name "*Majma 'ul*-Bahrain", "*Samudra-sangama*" "The mingling of Two Oceans The mingling of the hearts of Hindus and Muslims in love and fraternity, or the cultural inter-mixture of two intrinsically related communities, is what these works really aim at From this standpoint, the "*Samudra-sangama*" shines indeed as a unique, peerless gem on the edifice of time

Epilogue

What can we make of this incomparable work on Indo-Islamic Philosophy ? Probably, it was not accepted with good grace either by the Muslim Mullahs or by the Hindu Pandits of those days But apart from its practical value, as mentioned above, in bridging the cultural gulf between the two major communities of India, it also has a unique worth from the purely academic point of view One amazes at the length and depth of the philosophical knowledge of a Prince, born and brought up in the midst of the infinite grandeur of a Moghul Court In some places, no doubt Dārā has failed to give a right interpretetion of the Indian Doctrine, and these have been noted *in loco* But on the whole, he does give us a clear, combined picture of the main tenents of Hinduism and Islam He has also been able to bring to light, with considerable success, some real

points of similarities between the two, specially between Indian View and Sūfīsm, regarding the nature and attributes of God, soul and matter, their inter-relation, the state of Salvation, meditation and the rest Dissimilarities between the two are also there, such as those regarding the Law of Karma, Transmigration of the Soul, Incarnation, Eternity of the Soul and so on But while not insisting on a too close similarity between Hinduism and Islam from every point of view, we cannot also countenance the labelling by a foreigner of such comparative and synthetic studies as "purely artificial endeavours"[1] There can never be any question of artificiality when any act is preceded by deep understanding and sincere appreciation, as in the cases of both Akbar and Dārā It is also not artificial by any means to try to work out a synthesis between two great philosophical systems, which, though different, are never so opposed to each other as to possess no common points at all After all, belief in one Fundamental Truth, which is also Supreme Beauty and Perfect Goodness at the same time, is common to all systems, worth the name, in the world If this alone be brought to light, that is gain enough for the whole mankind, torn asunder by the spike of ignorance and bigotry, hatred and selfishness If we believe in one Supreme God of love and bliss, then we must also believe in the fundamental brotherhood of man The former philosophical theory of Unity of God is inevitably followed by the latter ethical theory of Fraternity of Men Dārā in especially emphasising the first, and Akbar the second, cannot be accused of either artificiality or apostasy

It would also be equally and manifesty wrong to characterise Dārā's work as "poor in spirit and largely verbal", lacking "deep insight and great spirituality."[2] It is true that for a Sūfi or a mystic of Dārā's type, the "*Samudra-sangama*" is written in too prosaic a style. But it must be remembered that this is a purely *philosophical* treatise—not a religious or mystical one Specially, being a point-to-point comparison between two systems, it has, of necessity, to be, to some extent, textual, and also contain mere matter-of-fact statements But all these never prove the absence of "deep insight and great spirituality", or "the presence poorness of spirit and mere verbosity", as alleged above On the contrary, the deep insight and wisdom of the author, his wide knowledge of the Holy Books

1 Johan Van Manen, the then General Secretary of Royal Asiatic Society of Bengal, in his Foreward to 'Mahjma-ul-Bahrain" says 'On the contrary, the purely artificial individual endeavours of an Akber and a Dara Shikuh to introduce Hindu thoughts and speculations into Persian Literature have remained almost completely isolated and sterile."

2 Op Cit 'It is not that this Mingling of Two Oceans proves to be a book of deep insight or great spirituality On the contrary, it seems poor in spirit, and largely verbal'.

of Hinduism and Islam, his correct acquaintance with the philosophical terminology of both—are manifest at every step It is true that the "Samudra-sangama" is not an ecstatic work, involving sudden flights of imagination or sudden dawning of the truth It is also not a philosophic work of logical perfection or originality It is not really meant to be such But as a unique, comparative study, it must be given a supreme place of honour in the history of both Sanskrit and Persian Literature This saintly Prince, this ascetic minded heir to the throne of the great Moghuls, this supremely culture-loving, broad-minded, would-be Emperor of Hindusthan fittingly says in one of his inspiring verses —

"Kingship is easy
Make thyself familiar with the ways of asceticism
(For), if a drop can be the Ocean,
Why should it (then) be the pearl ?"[1]

Such a person alone is competent to call forth two Oceans to mingle in his immortal "Mingling of two Oceans", the *"Samudra-sangama"* His drops have indeed become oceans, brighter, purer and dearer than pearls of the best order

---

1. The Mahjma-ul-Bahrain, R. A. S. B. Ed. P. 19.

Vol. I.

PART II.

ENGLISH TRANSLATION

OF

SAMUDRA-SANGAMA

OF DĀRĀ SHIKUH

With critical notes, comments, explanations and references

By

DR ROMA CHAUDHURI

INTRODUCTION

He is manifest everywhere, He manifests everything, He is the beginning, He is the end, there is nothing besides Him [1]

Quatrain

"He is (our) neighbour, He lives with (us), He walks with (us), He, verily is everything

He is present everywhere—in the rags of a poor man as well as in the silken garments of a King

In the assembly, He appears to be different (from us), (but) in secret, (His) non difference (from us) becomes manifest" [2]

* * * * * [3] He is all "[4]

I bow down, innumerable times, (to the Prophet Muhammad),—the revealer of Supreme Light (or God), the cause of the creation of the world, the most perfect among our Prophets, who was favoured and honoured by God Himself Similarly, (I bow down, innumerable times) to the holiest members of his family, as well as to his greater representatives or messengers

Now speaks Muhammad Dārā Shikūh, the *Fakir*, devoid of earthly attachments and free from all griefs Having, first, known thus the Truth of all truths, having determined the true meaning of the doctrine

1 Some introductory lines and one verse in the original Persian version are omitted here

2 The word "*Samsadi*" ("In the assembly") may mean two things here —

(i) *In learned gatherings*, through logical discussions and reasonings, God may appear to be totally distinct from us But when we meditate on Him in secret, we come to realise Him as non-different from us —we feel ourselves to be one with God

(ii) *In the manifest world* or from the worldly point of view, God may appear to be different from us etc

3 Sanskrit Text corrupt The third and fourth lines in the Persian version are as follows —"In the conclave on high and the secret chamber below By God, He is all, and, verily, by God, He is all" (Asiatic Society, Ed)

4 This is one of the verses from Jāmi the great Sūfi poet, with the last two lines changed In the Persian version, the last two lines are the same [See Fn (3) above]

of Idealistic Monism,[1] having enjoyed the great favour of God, then only have I at last undertaken this investigation, so that at the end, I may fully ascertain the real views of the Vedic scholars, who have attained perfection, who have definitely ascertained (the Truth) and who have flourished from time immemorial. I had repeated meetings and discourses with some great Vedic scholars, specially with (my) great preceptor *Babalal*,[2] who is intelligence in essence and knowledge incarnate, who has attained the highest perfection in meditation, knowledge, good sense, comprehension of God and peace. But I did not find any difference, whatsoever, except verbal, in the way in which (the Hindu and Muslim saints) sought to attain the Truth.

Hence, I made these two (Hinduism and Islam) harmonious with each other. Then, I made a collection of the substances of several useful texts which should certainly be known by those who are entitled to know the Truth. This is the mingling of the two oceans of the views of these two kinds of knowers (viz. Hindu and Islamic). Hence, this is given the name "*The Mingling Of Two Oceans*" (*Samudra-Saṅgamaḥ*).[3]

Truly, the injunction of the great and the good is that it is absolutely essential to discuss the truth of all religious treatises in a spirit of perfect good will. Now, one who has proper discrimination and knowledge, knows very well how laborious is the task of ascertaining the Truth completely. There is no doubt that wise and intelligent persons will derive immense happiness from this (book), but not narrow-minded men who insist on a fundamental difference (between Hinduism and Islam). Having ascertained the real meaning of the Truth according to my own intuition and realisation, I am beginning this (work) for the benefit of my own relations. But I do not

1 *Ekātma vāda*, or the doctrine that the Universal Soul or the Absolute alone is real. This refers to the Monistic Doctrine of the Sūfīs.

2 Dārā Shikūh had a great respect for Bābā Lāl, also called Lāla Dayāla, Lālā Svāmin, Lāladāsa, a famous Hindu saint of the Punjab. Dārā's discourses with Bābā Lāl on Hindu Religion were recorded by his (Dārā's) Private Secretary, Chandra Bhān in the form of a work called '*Mukālima-i-Dārā Shikūh wa Bāba Lāl*' (See P. 3).

3 Persian name "*Majma-ul-Baharain*"

think it necessary for me to enlighten those ignorant people who entertain a different view Another great man Khwāji Ahrar,[1] of pure mind, instructed (me) thus "If I ever come to know even of an atheist, who is preaching the Truth in pleasant words, I would go to him, even though he resides in a legendary place, and hear him, learn from him, and plead with him" From God alone do I derive my strength, God alone is my help

Section 1

THE ELEMENTS (ANĀSIR)

1 *The Process of Creation*

Now, the exposition the "*Anāsira*,"[2] also called the "*Bhūtas*" (elements) Know that the elements are five in number These are the inherent causes[3] of all the objects that are conceived Of these, the first is called *Unsur-a-azama*,[4] the second, *Bāda*, the third, *Atasa*, the fourth, *Āba*, the fifth, *Soka* These are called, respectively, *Ākāśa*, (ether), *Vāyu* (air), *Tejas* (fire), *Jala* (*water*) and Prithvī (earth) by the Hindu sages

(1) *The Ether*

Of these, the Ether is said to be of three kinds viz *Bhūtākāśa*, *Cittākāśa* and *Cidākāśa* [5]

That which pervades all *bhūtas* or elements is the *Bhūtākāśa*, that which pervades the whole universe is the *Cittākāśa*, that which pervades all things and is present everywhere is the *Cidākāśa*, and this last one is uncreated or eternal, because in none of the sections of the Veda or of our own treaties, has it been proved that it is

1 A famous mystic of Samarkand

2 This is a Persian word "*Anāsir*"

3 *Samavāyi-kārana*, cf the Vaiśesika Doctrine of three-fold cause, viz, Inherent (*Samavāyin*), Non-inherent (*Asamavāyin*) and Efficient (*Nimitta*) E G the threads are the Inherent, their mutual conjunction the Non-inherent, and the weaver, the Efficient Causes of a piece of cloth

4 These are Persian Words —*Unsur-i-A'zam* (the great element), Bād etc See P 127

5 See Pp 127, 138, Section 20(1) See also P 34

created and destroyed, and also because, this does not stand to reason [1]

From the *Cidākāśa*, first a substance called "*Ishk*"[2] is produced This is called "*Māyā*" by the Vedic sages The great Prophet has thus expressed the saying of God[3] "I remained in a hidden form, then I desired to be known, and so created the world" From the Māyā[4], the individual soul (the Great Soul or *Ruhi-Azam*) arises which, they say, is nothing but the soul of the Prophet, Muhammad This is called "*Hiranyagarbha*"[5] by the Vedic sages Figuratively, this is also called "*Amā*" (Darkness)[6]

(ii) *The Air*

Then, the explanation regarding Air. They say that Air is nothing but the breath of God Air arises as a form of breath

(iii) *The Fire*

Then, during His hidden or unmanifest state, the Pure Consciousness (or God), holds that breath for the purpose of creation, and thence, heat emerges Hence, Fire arises from Air

(iv) *The Water*

Then, when that breath becomes cool, Water arises from Fire As Air and Fire being subtle cannot be perceived, while Water being gross, is perceptible,—some hold that Water originates first

1 See P 10 Also cf Pp 14, 16, 19, 20, 21, 28

2 This is a Persian Word "*IShk*" meaning "*Love*" But in Indian Philosophy, "*Māyā*" does not mean "Love" (See P 12)

3 The quotation in the text refers to a famous Tradition, accepted by the Sūfis in general (See P 14)

4 See Pp 17-18

5 Cf Śvetaśvatara Upaniṣad 3 4, 4 12

"हिरण्यगर्भं जनयामास पूर्वं" etc

"He who brought forth Hiranyagarbha in the beginning" cf Rg-Veda 1 121 1 See P 131, Fn 3, P 135 Fn 1, P 140 Fn 3, P 141 Fn 1 See also Pp 17 18

6 See Pp 17-18

(v) *The Earth*

After Water, the Earth (originates) This Earth is like the cream of Water, just as when a fire is lit under the milk, the milk becomes cream Thus, the vapour of the infinite ocean becomes the sky, and the cream, the earth[1]

2 *The Process of Dissolution*

During the great dissolution, these elements dissolve one into the other in the reverse order Thus, first Earth is dissolved into Water Then, Water being dried up by Fire, is dissolved into it Then, Fire, being extinguished by Air, is dissolved into it After that, Air, together with the substance called "*Unsura ajam*"[2] (Ether), is dissolved into the "*Cidākāśa*"[3] In our Scripture, it has been said

"All things are destroyed, except the *Cidākāśa* which is like the face of the Supreme Brahman"[4] In another place of our Scripture, it has been said "All the objects of the world are destroyed, only the Supreme Brahman's face consisting of the *Rajas*, and *Tamas*, remains eternal" [5]

In both these sections which propound the destruction of all things, there is a reference to the "face", and that purports to prove that the *Cidākāśa* is eternal If there were no mention of the word "face" here, then it might have been thought that all things are totally annihilated in the Supreme Brahman Hence, the reference to the "face"[6] is for the sake of proving the eternity of the *Cidākāśa*, which constitutes the subtle body of the Supreme Consciousness (or God)

On the other hand, the Hindu sages use the word "*Devī*" or

1 cf Brah Up 1 2 2 "आपो वा अर्कस्तद्यदपा शर आसीत् समहन्यत ।" "Water, verily was brightness That which was the froth of the water became solidified That became the earth"

2 See P 125 Fn 4

3 See Pp 125, 138 See also P 34

4 Quran XXVIII, 88 "Everything shall perish, except *His* Face"

5 Quran LV 26 "All on the earth shall pass away But the Face of Thy Lord shall abide, resplendent with majesty and glory" See P 9

6 Here, however the word "Face" seems to be more appropriate in its literal sense and does not seem to mean "ether"

"Goddess" with reference to Earth, as all objects originate from it, again, are dissolved into it Hence, in our Scripture, it has been said "From that Earth, we have created you, again, to that Earth, I shall send you, then, again, shall I bring you forth from the Earth "[1]

Section 2

THE SENSE-ORGANS (HAWĀS)

(1) *Creation of the Sense-organ*

Next, the sense-organs are five in number, viz. (1) *Śamma*, (2) *Dhāyika*, (3) *Bāsira*, (4) *Sāmidha*, (5) *Lāmisā*[2] The names given to them by the Hindu sages are *Ghrāna* (Nose), *Rasanā* (Tongue), *Tvak* (Skin), *Chaksū* (Eye) and *Śrotra* (Ear) • Their objects are (1) Maśūmūm, (2) Majukha, (3) Munsar (4) Malmūs, (5) Masamūa[3], called *Gandha* (Smell), *Rasa* (Taste), *Sparśa* (Touch), *Rūpa* (Colour) and *Śabda* (Sound)

Each of these sense-organs arises, respectively, from a particular element Thus, the sense of smell springs from Earth, as Smell is found in no other element, except the Earth, and as Nose alone can smell earthly objects

The sense of taste arises from Water, as Tongue alone can taste Water

The sense of sight arises from Fire, as Eye alone can see Colour

The sense of touch arises from Air, as Skin can touch things through it

The sense of hearing springs from *Bhūtākaśa* (Ether), as Ear alone can hear sounds through it

(2) *Meditation on Sound*

Through hearing the sound, not produced by beating[4], (Hindu)

1 Quran Sura XX 55 "From it have we created you and into it will we return you, and out of it will we bring you forth a second time"

2 These are Persian words Shamma, *Dhaika*, *Bāsira*, Sāmia, *Lāmisa*

3 Persian words

4 *Anāhata-śabda* or *Om* See under Section 8 P 137 See also Pp 34-36, 125

saints and sages clearly grasp the mystery of the *Cidākāśa*, for, besides these, none can know it This kind of Sound-Meditation is practised in common by our saints and sages as well

This kind of Meditation is described by our Idealistic Monists[1] (i e the *Sūfis*) as a form of constant hearing, and that very thing is called "*Dhvani*" (Sound) by (Hindu) saints and sages

(3) *The Internal Organs*

The internal organs are five in number (1) *Khyāla*, (2) *Mutasarippa*, (3) *Hāfija*, (4) *Vāhimahi*, (5) *Simuśrarak*[2] According to (Hindu) saints and sages, these are four in number viz, *Manas* (Mind), *Buddhi* (Intellect), *Citta* (Empirical Self) and *Ahamkāra* (Ego) The fifth, viz *Antahkaraṇa* (Internal, Organ), is said to be an aggregate of these four Of these, *Manas* has two functions, viz desire and aversion, the first leading to action, the second to the absence of that The second is *Buddhi*, and Buddhi grasps an object either correctly or incorrectly The *Citta* has a single characteristic, and that is called *Vrtti* This characteristic is like its legs, as, through its help, the *Citta* can move about hither and thither The *Citta* is the courier of the mind, and its function is to run about in all directions So, it is incapable of discriminating between the true and the false The fourth internal organ is *Ahamkāra*, the witness of such apprehensions as 'I am doing this' and so on[3]

1 The Sufis are the Mystics of Islam The Islam is a Monotheistic, and as such, a dualistic system According to it, the eternal relation between man and God is that between the worshipper and the worshipped, servant and master Hence, man can never be identified with God But the Sufis propound not only Monotheism, but also Monism According to them, generally, God, the Universal Soul, is the sole Reality, and the goal of man is to realise its essential oneness with God

2 These are Persian words Mutakhayyila (Imaginary), Mushtarak (Common), *Hāfiza* (Retentive), *Wāhima* (Fancying), and *Mutafakkira* (Contemplative)

3 c f e g Vedānta-ratna-manjusā by Purusottamācārya of the Nimbārka School of Vedānta The account given there is as follows —

From the *Sāttvika-ahamkāra* also called *Vaikārika*, arises the *Antahkarana*, having four *Vrttis* or modes, viz *Manas*, *Buddhi*, *Citta*, and *Ahamkāra* It is

The *Ahamkāra* is a product of the Supreme Soul through its association with *Māyā* [1]

This *Ahamkāra* is of three kinds, viz *Sāttvika*, *Rājasa* and *Tāmasa* Of these, the *Sāttvika* is of the nature of knowledge and the best of all This is nothing but the Supreme Soul's sense of egoity, viz 'All, verily, am I' [2] This is the Universal, inherent in all particular objects, and all-pervading As has been said in our Scripture "*Alihomma Hobikulli Samnasahit*" It means as follows "A knower or one who is endowed with consciousness becomes undoubtedly all-pervasive "[3] "*Huvala-abbal Valākhiru Vijjahiru Valavatin*" It means as follows — "That alone is the beginning, that alone is the end, that alone is manifest, that alone is hidden',[4]

The *Rājasa Ahamkāra* is the middle one, It is of the form of an apprehension on the part of (the Supreme Soul) when it has assumed the form of the individul soul (Jīva), viz 'I am other than the body as well as the element I have no connection with the elements ' As has been said in our Scripture "There is nothing analogous to Him"[5] "God has all his desires fulfilled due to the manifestation of the world" [6]

The *Tāmasa Ahamkāra* is the worst of all It springs from Avidyā

the cause of bondage when it is connected with and engrossed in worldly objects, like sights and sounds etc, but leads to salvation when discarding worldly objects, it devotes itself wholly to the thought of the Lord There are two kinds of Manas, pure and impure, the former full of worldly desires, the latter free from these The *Buddhi* is the instrument for discerning or understanding (*Bodhana*) The *Citta* is the cause of reflection (*Cintanam*), The Ahamkāra is the cause of the sense of egoity in the body etc

1 cf *Advaita-vedānta view*

2 This is a mis-statement There is no manifestation of *Ahamkāra* or Egoity in the case of God *Ahamkāra* is an empirical something, belonging to the *Jiva* and has nothing to do with the *Paramātman*, *Īśvara* or *Brahman*

3 Quran Sura XLII 54 "Doth He not encompass all things?"

4 Quran Sura LVII 3 "He is the First and the Last, the Seen and the Hidden, and He knoweth all"

5 Quran Sura XLII 9 "Nothing is a likeness to Him"

6 Quran Sura 6 133 "Thy Lord is self sufficient" (Yusuf Ali's Ed)

Avidyā means imagining the pure Brahman to be a worshipper[1] This is the worst of all, being very lowly and limited

Intellect (Buddhi), through ignorance, commits mistakes, and with an eye to his gross, physical existence only, a man speaks out in such a way that the unity of "I" (soul) and "Thou" (God) is thrown overboard

In our Scripture, it has been said "Say O Supremely Perfect One! This exists, there is no Reality except this, I am a mortal, I am like you"[2] It has been said by *Vaśistha* also that desiring to assume a limited form, Pure Consciousness immediately assumed the form of the Great Soul[3] Then, for assuming a more limited form, it took the form of *Ahamkāri* After that, again, it assumed the limited form of *Mahat* Then, through a desire, it became the *Manas* It is also designated by the term *Prakrti* Through desire on its part, from the *Manas*, there arose the five organs of knowledge, viz. *Ghrāna* (Nose), *Rasanā* (Tongue), *Chaksū*, (Eye), *Tvak* (Skin) and *Śrotra* (Ear) From that desire, there arose also the five organs of action, viz *Vāk* (Speech), *Pāni* (Hand), *Pāda* (Foot), *Pāyu* (Anus) and *Ūpāstha* (Generative Organ) From that desire, there arose also all external and internal limbs or parts The aggregate of these is

1 cf *Advaita-Vedānta* View According the *Advaita-Vedāntists*, the distinction between the worshipped and the worshipper is possible only at the *Vyavahārika* or empirical stage, but at the *Pāramārthika* stage, it disappears when the *Jiva* or soul realises its fundamental oneness with Brahman But still, even according to the Advaita School, this theistic stage of devotion and meditation is not due to *Tāmasa Ahamkāra*, but to the preponderance of the *Sattva* element in the soul In fact, the statements made here, regarding the three kinds of *Ahamkāra* are all wrong According to the *Sāmkhya* view of the process of evolution, which is generally accepted by other Schools no less (including *Advaita-Vedānta*) the *Sāttvika Ahamkāra* produces the eleven organs—five organs of knowledge five organs of action and mind, the *Tāmasika Ahamkāra* produces the five *Tan-mātras* or subtle, unmixed essences, while the *Rājasika Ahamkāra*, being the active element, helps both in the production of their appropriate effects

2 Quran Sura XVIII 110 'in sooth I am only a man like you"

3 Here the word "*Paramātman*" or the Great Soul, does not mean God, but Hiranyagarbha In the Persian version, it stands for Ruh-i-Azam or the Soul of Muhammad (See P 126 Fn 5, P 135 Fn 1, P 140 Fn 3, P 141 Fn 1)

called the "*Śarīra*" (Body) Having thus created all these, the Supreme Soul, the great-grandfather[1] of all things, binds Himself by these, just as a silk-worm, wraps itself up in the threads made from its own spittle[2] Thus, having created the world, He entered into it, just as a seed, having produced a tree from itself, then enters into it Thus, first, everything lay hidden in (God) who is of the form Consciousness Now, He Himself lies hidden in the world which has been manifested (from Him)

Section 3

MEDITATION (ASHGHĀL)

Now, (the nature of) *Dhyāna* (Meditation) is being ascertained. Although, various kinds of (Meditation), all involving a total stoppage of breathing, have been spoken of by the perfect souls, yet "*Ajapā*[3]"

1 That is, all objects are due to the five great elements, these great elements are, finally due to *Prakṛti*, the Primal Matter, and Prakṛti is due to God, being His *Acit-Śakti* In this sense, God is the great grand-father all objects

Here, the Sāmkhya order evolution, generally accepted by the Vedānta no less, has not been accepted in toto (See P 26) But really there is no parallel of this theory in Islam See P 28

2 In the *Upaniṣads*, the simile of a spider and its web is found and this is accepted by the Vedānta cf Mundaka Up 1 1 7

यथोर्णनाभि सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यत सत पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतोह विश्वम् ॥

'As a spider emits and draws in (its thread), as herbs arise on the earth, as hairs on the head and the body (spring forth) from a man—so the whole universe arises from the Imperishable"

The idea is that, just as a spider creates the web out of itself, yet itself remains untransformed and unchanged, so Brahman creates the universe out of Himself, yet Himself undergoes no changes whatsoever This is the peculiar *Pariṇāma-Vāda* doctrine of the Vedānta, viz that Brahman is transformed into the form of the world, yet Himself remains untransformed and unchanged cf Br Sū 2 1 26-31 According to Orthodox Islam, of course God, is not immanent in the world (See P 10)

3 The Mantra or Farmula called "*Hansa*", consisting only of a number of inhalations and exhalations According to some authorities, the word "*Hansa*" is resolvable into the words "Aham Sah", meaning 'I am He" Thus, it means a kind of Unity-Mantra, depicting the identity between Soul and God,

is said to be the best of all, as it is naturally possible always on the part of all living beings, during the waking state, as well as during the state of dream It has been said in our Scripture

"There is no such thing that does not meditate on God always But, you do not know of this"[1] This refers to the "Ajapā" meditation There are two words to be uttered here Thus, when the breath goes upward,[2] the word "Sa" (He) is realised, and when it comes downward,[3] the word "Aham" (I)—its meaning being "He is I" Our Idealistic Monists (the Sufīs), too realised "*Hū Allāh*" (He is Allah or God) through breath control When the breath goes upward, 'Hu" '(he) is realised, when it comes out, "Allāh" (God) is realised.[4]

Section 4

THE ATTRIBUTES OF GOD (SIFĀT-I-ALLĀH TAĀLĀ)

Next, God's attributes are being explained According to the Idealistic Monists (the Sūfis), God has a two-fold attribute viz. *Jalāla* (Majesty) and *Jamāla* (Beauty) The whole universe was projected out of these two qualities The (Hindu) sages, on the other hand, speak of three divine attributes Hence, He is said to have three "*gunas*" (attributes), viz *Sattva*, *Rajas* and *Tamas*[5] Our sages (the Sūfis) include the *Sattva-guna*, the sustainer, in the *Jamāla* (Beauty), corresponding to the *Rajas*[6], and so they speak of two attri-

1 Quran XVII, 46 "Neither is there aught which doth not celebrate His praise, but their utterances of praise ye understand not"

2 That is, with the incoming breath, "He" or God is realised

3 That is, with the outgoing breath, "I" or soul is realised

4 Here there is a confusion Just above it has been said that with the *incoming* breath, "He" or God is realised, while with the *outgoing* breath, "I" or soul is realised But now it is said that with the *incoming* breath "He" or soul is realised, and with the *outgoing* breath, "*Allah*" is realised The latter is the correct statement, as in the Persian version, it is stated in both the cases that with the *incoming* breath the soul, and with the outgoing breath God are realised respectively

5 This is a wrong statement See P 45

6 *Jamāla* or Beauty properly falls under *Sattva-guna* and not *Rajas* See P 39 where it is identified with *Sattva-gūna* However, here both Sattva and Rajas are included under *Jamāla* (See Section 4 Pp 38ff)

butes only (instead of three, as done by the Hindu sages) These three *gunas* are inter dependent in their functions Their presiding deities are of a three-fold form They are Brahmā, Visnu, and Maheśa Our sages (the Sūfis) also speak of Jibrāīl, Mīkāīl and Isrāfil[1] Jibrāil is the presiding angel of creation, Mīkāīl of sustenance, and Isrāfil of destruction The three elements viz Water, Fire and Air, are connected with these. Thus, Water is connected with Jibrāil, Fire with Mīkāil, and Air with Isrāfil And, these three are manifested in all things

Thus, *Brahmā*, of the from of water, is present in the Tongue, hence, he manifests the words of God, and is the source of the power of speech *Visnu*, of the form of Fire, is present in the Eye, hence he manifests light and is the source of the power of sight *Maheśa*, of the form of Air, is present in the Nose, and is the cause of the two kinds of conch-blowing, i e of two kinds of breath (breathing in and out). When these come to an end, all living beings are destroyed These three Divine *gunas* (attributes) are the causes of creation, sustenance and destruction The manifesting agents of these *gunas* are also *Brahmā*, *Visnū*, and *Maheśa* These *gunas* are manifested in all objects First, there is origin, then subsistence for some time, and then destruction The above three forms (of God) have respectively, three *Śaktis* or powers, viz *Sarasvatī*, *Laksmī*, and *Pārvatī* *Sarasvatī*, endowed with *Rajas guna*, is connected with *Brahmā*, *Pārvatī*, endowed with *Tamas guna*, with *Maheśa*, *Laksmī*, endowed with *Sattva guna*, with *Visnu*

Section 5

THE SOUL (RUH)

Now, the nature of *Ātman* (the Soul), called '*Ruha*' is to be determined (There are two kinds of souls, viz) "*Ruha jujai*" and *Ruha Kulla* The (Hindu) sages call these two "Jivātman" (individual soul) and "*Paramātman*" (Supreme Soul). Pure consciousness is limited by both gross and subtle limiting adjuncts (*upādhi*) When it is limited by a subtle limiting adjunct, it is called "*Rūha*" or

1 These are Persian words Jibrāil, Mikāil, Isrāfil

"Ātman" (soul) When it is limited by a gross limiting adjunct, it is called "Deha" (Body)

Now, Pure, Consciousness, being limited by the first limiting agent, assumes the form of *Ruh-i-Azam* (Supreme Soul)[1] All the souls are included in it It is this Supreme Soul (*Paramātman*) that is called "*Ruhakulla*" The manifold waves are like the soul of a body [2] The aggregate of all the waves is denoted by the term "Supreme Soul" (*Paramātman*), while the pure and clear water is like the Pure Consciousness[3].

Section 6

THE VITAL-BREATHS (BĀD)

Now, the nature of the Vital-breath (*Prāna*) is being ascertained It is nothing but a kind of air, moving about inside the entire body As it remains in five places, it has five different names. These names are *Prāna*, *Apāna*, *Samāna*, *Udāna* and *Vyāna* That which moves about from the nostril to the toes of the feet is *Prāna*, breath is a form or modification of this That which moves about from the buttocks to the generative organs is *Apāna* That which moves about in between the navel and the heart is *Samāna*. That which moves about from the throat to the aperture in the crown of the head, is *Udāna* That which remains pervading the skin in the whole body both inside and outside, is *Vyāna*

1 This refers to Hiranyagarbha (See P 126 Fn 5, P 131 Fn 3, P 140 Fn 3 P 141 Fn 1)

2 Here the relation between water and its waves has been likened to that between body and soul (cf Persian version too) But that is wrong Properly, the relation between water and its waves is like that between soul and its body and the reverse According to the Monistic School of the Vedānta (Śamkara), *Brahman* is like water, while the *Jīvas* or individual souls are like waves According to the Monotheistic School of the Vedānta (Ramanuja and others) Brahman is the soul, while the *Jiva-Jagat*, individual souls and matter, are His body

3 Here the Monistic School of the Vedānta (Advaitavāda of the Śaṃkara) is meant

Section 7

THE FOUR WORLDS (AWĀLIM-I-ARBA'A)

Now, the four worlds are being determined. In these worlds, undoubtedly, all living beings move about According to some Idealistic Monists (the *Sūfīs*), these worlds are four in number,[1] viz "*Nāsūta*", "*Malakūta*," "*Jabarūta*" and "*Lāhūta*" Some speak of five worlds, taking "*Ālamamisāla*" as the fifth one Some, again, include "*Ālamamisāla*" in "*Malakūta*," and speak of four worlds only The (Hindu) sages speak of these as four states, viz *Jāgrat* (waking), *Svapna*, (dreaming), *Susupti* (deep dreamless sleep) and *Turīya* (salvation)

(1) Of these, Jāgrat, similar to "Nāsūta" (or the Human World), is a world of wakefulness and clear manifestation

(2) "*Svapna*," similar to "*Malakūta*" (or the Invisible World), is a world of souls and dreams

(3) Then, "*Susupti*," similar to "*Jibirūta*" (or the Highest World, is a world in which the images of the above two worlds, as well as the distinction of "Thou" and "I" disappear, whether one sits with eyes closed or open Many persons of both the communities, who are averse to both the worlds, but are ignorant of the third world, were enlightened and instructed by the excellent spiritual preceptor, Junāid[2] of pure mind thus 'Realisation of one's oneness with God (*Tasawwūf*) consists in sitting for a moment without any effort'

Another great man[3] asked 'What does "without any effort" mean?' He (Junāid) replied '(It means) attaining without seeking,

1 These are Persian words —*Nasūt* (The Human world), *Malakūt* (the Invisible world or the world of Angles), *Jabarūt* (the Highest world and world of Powers), *Lāhūt* (the Divine world), *'Alam i-mithal* (the world of similitudes)

2 Abul Kasim al-Junaid (d 909 A D) was a famous Persian Sufi who recorded and systematised the teachings of *Dhu'l* Nun-Misri, and these were preached by Junaid's pupil Ash Shibli of Khurasan Junaid was a great theosophist of his age, but he tried to reconcile Sufism with the Orthodox Islam, preferring the "path of sobriety" to that of "intoxication" See Section 12 (Trans).

3 Shaikh-ul-Islam Muhammad al-Ansari, according to the Persian version, a famous Ṣūfī.

and beholding without seeing . ' Hence, 'sitting for a moment' means that the images of the two worlds of wakefulness and dreams do not, at that moment, enter into the mind (of the beholder)

As has been said in the Dialogue between *Mahādeva* and *Pārvatī* in the treatise on the knowledge of Brahman —

"Whose glance is steady without any perceiving, whose breath is steady without any retention, whose mind is steady without any support—he alone is a *Yogin*, he is a preceptor, he is venerable".[1]

The same thing has been said by our sages of pure mind as well, thus ' If you desire to attain Him, then do not seek for a moment If you desire to know Him, then do not know for a moment For, if you search for Him secretly, you will be far away from (His) manifestation, and if you search for Him openly, you will be far away from His secrets Hence, intelligently coming out of the secret and the open, both the hidden and the manifested forms, sleep happily, with your legs well-stretched, seeking protection in Him (only)"[2]

(4) Then "*Turīya*" is similar to "*Lāhuta*" (or the World of Divinity) This is of the form of Pure Consciousness, and is an all-pervading cover for the above three worlds If a devotee gradually journeys from *Jāgrat* (waking-state) to "*Svapna*" (dream-state), thence to "*Susupti*" (state of deep, dreamless sleep), and thence finally to "*Turīya*", (salvation)—then he indeed advances more and more towards perfection and the mortal becomes immortal[3] The (Hindu) ages call the Truth of Truths, at this stage, '*Nirguna*' (free from attributes or Gunas *Sattva*, *Rajas* and *Tamas*) If He then descends from the stage of "*Turīya*" to that of "*Susupti*", thence to that of "*Svapna*", thence to that of "*Jāgrat*", then the immoral becomes mortal[4]

Section 8

THE SOUND (AWAZ)

Now, the explanation of Sound *Śabda* or Sound emanated from

1 Not found in the Persian work

2 According to the Persian work, this is a verse by the great Sūfi Maulana Rūmī

3 This is the ascent of man to God (See Pp 24 60)

4 This is the descent of God to the world See Op cit

the breath of the Supreme Soul who uttered the word '*Om*' or '*Kum*' at the time of creation[1]

This Sound is designated as "*Sarasvatī*" by the (Hindu) sages All sounds, audible or verbal, arise from this

"The Whole world reverberates His melodious voice
Who has heard such a spacious sound?"

According to (Hindu) sages, Sound (*Nāda*) is of three kinds

(1) Anāhata (not struck), meaning that such a sound is eternal The Idealistic Monists (the *Sūfis*) hold that such a sound is beyond all limits, and the best of all kinds of *Japas* or mutterings This Sound is without any beginning and leads to the perception of the *Cidākāśa*[2] Hence, this sound is not audible to any one but the great saints of both communities

(2) The second is *Āhata* (struck). The *Āhata* sound arises through the striking of one thing against another without the utterance of any words (as done in the first case)

(3) The third consists in words, arising through an effort to utter words As has been said

"Sound is said to be of two kinds *Āhata and Anāhata* Of these, the sages worship the *Anāhata* sound This brings about salvation through the Path taught by the spiritual preceptor, but not worldly enjoyment"[3]

Sound consisting in the utterance of words is connected with *Sarasvatī* From it originates, among us, the noble name '*Ismaajama*'[4] This the (Hindu) sages call "Vedamukha" (the mouth of the Vedas) This means that He has a three-fold attribute of being a creator, a preserver and a destroyer

"*Om*"[5] is said to consist in '*Akāra*', '*Ukāra*' and '*Makāra*' and these three are manifested (in creation, preservation and destruction

1 According to the Quārn, creation is due to God's will, expressed by the word 'Kun' or 'Be' cf Sura II 110 "The originator of the Heavens and the earth, when He decrees a matter, He only says to it 'Be'! and it is,'

2 See Pp 125, 127, Section 20(1) See also Pp 34-36

3 Not found in the Persian work

4 Ism-i-Azam, the Great Name, or one of the ninety-nine names of God

5 See Pp 34-36 See also Fn 2 above

respectively) Although this name (*Om*) has two letters, yet its peculiar form is unity Here the marks of the four elements of Water, Fire, Air and Ether, as well as of Pure Consciousness are manifested

Section 9

THE LIGHT (NŪR)

Now the explanation of the Light or *Nūr* (of God) This is of three kinds (i) When it is manifested through the *Tamas Gūna*, also called '*Jalāla*" (Majesty), it is of the colour of the sun, gold or fire (ii) When it is manifested through the *Sattva Gūna*, also called "*Jamāla*" (Beauty), it is of the colour of the moon, silver or water[1] (iii) Thirdly, there is a Light of Essence, devoid of all *Gūnas* which is manifested to no one except the saints and sages in reference to whom it has been said in our Scripture "The Self-luminous Being intimates His own Path to whom He pleases"[2]

The Light appears at a time when a man sleeps, or remains with eyes closed, but does not see with the eyes, does not hear with the ears, does not speak with the tongue, does not smell with the nose, does not touch with the skin—but performs all these functions, in sleep, by only one faculty Hence, then there is no need for him of external sense-organs, lights and lamps, and then the senses of smell, taste, sight, touch and hearing become merged in one—this is called the Light of Brahman O my friend ! reflect on what I have said, for, it is a matter to be reflected on by men of sharp intellect The Prophet has said in praise of this kind of reflection "A moment's engagement in meditation is better than the devotion of a whole year" (*Hadith*)

This is the Light of the Essence of Pure Consciousness (Brahman) As has been said in our Scripture "The Supreme God is the Light of the Heavens and the earth"[3] The (Hindu) sages describe this Light as effulgent in essence, eternally manifest and self-manifest The sense is that, He Himself manifests Himself eternally, whether

1 See Section 4, P 133

2 Quran Sura XXIV 35 "God guides to His own Light whom He pleases"

3 Quran XXIV 35 "God is the Light of the Heavens and the earth"

that is seen in the world or not Just as some Idealistic Monists (the *Sūfīs*) hold that Light is the very form or *essence* (of God) and not only His *attribnte*, so the (Hindu) sages also hold that Effulgence is the very form or *essence* (of Brahman) and not merely His *attribute*[1] As has been said in our Scripture "The Pure Brahman is the Light of the Heavens and the earth That Light is like a lamp inside a glass jar, placed on a window-sill The glass-jar shines like a brightly shining star This lamp has been lit by the oil of the fruit of an *Iñgudī* Tree which is neither to the east, nor to the west The beautiful oil of Ingudi gives light nearby without any contact with fire—light upon light The Supreme God intimates His own Path and Light to whom He pleases[2]

What I, having no interest in worldly enjoyment, have understood regarding the matter, is as follows —

The '*window-sill*" or ("niche") (in the above text) stands for the manifest universe, the "*lamp*" for the Light of God, the "*glass-jar*" for the human soul This "glass-jar", analogous to the human soul, shines like a star As the "*lamp*" shines, so the "*glass-jar*" appears to be like it The phrase *The lamp has been lit*" (in the above text) suggests 'the Light of God, the Pure Consciousness' The beautiful Tree stands for God, the Pure Consciousness, who being all-pervasive, is neither to the east, nor to the west "*The oil of the Ingudi Tree*" is like the Great Soul (*Hiranyagarbha*)[3]- That oil is very fine and very transparent Hence' it itself shines by itself and requires no lightening up (by fire) *Basiti*,[4] the preceptor of the Idealistic Monists (the *Sūfīs*), taught, in praise of the soul, that the "*glass-jar*" of the soul shines (by itself) in the same manner as a perfect scholar

1 See Pp 60-63

2 *Quran XXIV* 55 ' God is the Light of the Heavens and the earth His light is like a niche in which there is a lamp—the lamp encased in glass—the glass, as it were, a glistening star From a blessed tree is it lighted the olive, neither of the East nor of the West, whose oil would well-nigh shine out, even though fire touched it not It is light upon light God guideth whom He will to His Light"

3 See P 126 Fn 5, P 131 Fn 3, P 135 Fn 1, P 141 Fn 1

4 Ustad Abū Bakr Wasiti (Muhammad Musā), a companion of of Junayd and Nuri

(who remembers his past acquisitions in a previous life) needs no purification by fire or Vedic studies (in the present life) This "*glass-jar*", on account of its supreme potency, itself shines nearby by itself The "*light of oil*", together with the Light of Pure Consciousness (*Brahman*), is "*Light upon Light*" This means that on account of its transparency and effulgence, it is "*Light upon Light*" This kind of "*Light upon Light*" cannot be seen by any one so long as He (God) does not direct him to the Path by the Light of His Unity

Thus, the main purport (of the above text) is that the Pure Brahman, through His own Light, is manifest in fine veils or curtains, there being no veil of darkness among these, concealing Him Thus, the Light of Pure Brahman (the Light of Essence) is manifest in the veil of the Great Soul (*Hiranyagarbha*)[1], the Great Soul, in the veil of the Soul (*Ruh*), the Soul, in the veil of the Body—in exactly the same manner in which "*the lamp with oil*" is manifest within the cover of the "*glass-jar*", and the "*glass-jar*" within the cover of the "*window-sill*" All these, through manifesting the Light of God (the Light of Essence), lead to the "*Light upon Light*"[2]

1 Here the word "*Paramātman*" (the Great soul) does not mean God or *Brahman*, but *Hiranyagarbha*, the Collective Soul (*Samasti*), from which the Individual Souls (*Vyasti*) proceed In the Persian work, this stands for *Ruhi-azam* or the Soul of Muhammad (See P 126 Fn 5, P 131 Fn 3, P 135 Fn 1, P 140 Fn 3 See also pp 17-18)

2 Here —

Window-sill or niche (*Gavākasa*) = world or body
Glass-*jar* (Kācaghati) = Human soul
Lamp (*Dipa*) = God, the Pure Consciousness
Iñgudi-Tree (Iñgudi Vrksa) = God
Oil of tree (Iñgudi-taila) = The Great Soul or *Hiranyagarbha*

The sense is as follows

Just as there is a glass-jar placed inside a niche, and a lamp placed inside that glass-jar, so the human soul is placed inside the world and the body, and the Light of God is placed inside the human soul Just as, the lamp being lit, the glass-jar inside which it has been placed is also lit, so God being self-luminous the human soul inside which He abides also is also so Hence, when the Light of God illumines the luminous human soul there is "Light upon Light"

Section 10

THE VISION OF THE GOD (RŪYAT)

Now, a discussion is being undertaken regarding the Vision of God

Such a Vision of God is called "*Sakṣātkāra*" (direct perception or realisation) by the (Hindu) sages Know that such a Vision is possible either through the external eye, or through the internal eye Those Prophets and Sages, whose minds have been purified by God Himself, have no doubt or dispute amongst themselves, with regard to such a Vision of God, whether that be in this or in the next world, whether that be by the external or by the internal eye All those who believe in revealed works or Scriptures, all perfect Saints and Seers of all religious faiths, have a common faith in this respect—whether they are believers in the *Quran*, the *Vedas*, the Old Testament, or the New Testament Those who disbelieve in such a Vision of God in their own paths, are indeed ignorant and blind For, if God be omnipotent, how can He not have the power to manifest Himself and lead to His own perception? In this respect, the Sunnis have a right realisation

But, even if the Pure Consciousness, devoid of all attributes, be perceivable, then that would be manifestly contradictory For, so long as the Pure, One, Subtle, Unlimited Being is not subject to limitations, or so long as His subtle coverings are not destroyed, no vision of Him is possible Hence, there can never be such a perception

The view that God can be perceived only in the next, and not in this world, does not stand to reason For, if He be omnipotent, then surely, He can manifest Himself and lead to His own perception in any manner, anywhere, and at any time One who cannot perceive Him here (in this world), will find it very difficult to perceive Him there (in the next world) no less As has been said in our Scripture

"One who despairs to have a Vision of God in this world, will also despair to have such a Vision in the next world"[1]

1 Quran XVII 74 "And who has been blind here, he shall be blind hereafter, and wander yet more from the Way"

The *Hukmāmārtājalas*,[1] who do not admit the possibility of a Vision of God, are guilty of a great sin Had they only denied the possibility of a vision of the Pure Being (see above), then their view could have some justification But by denying all kinds of Vision of God, they have surely committed a great sin For, the infinitely perfect Prophet and Sages have directly perceived God by their external eyes, and have also heard His words If you admit that His words can be heard anywhere, why should you not admit also that He can be perceived anywhere? Just as, one must have faith in God, Divinities, Revealed Books or Holy Scriptures, the Prophets, Great Dissolution, the Good and the Evil, and God's Holy Places or Places of Pilgrimage—so one must equally have faith in a Direct Vision of God, as, such a Vision is the ultimate end of all

Moreover, how can there be any inconsistency in the sayings of the Prophet? He was asked thus by our wise men[2] 'Has the Supreme Lord been perceived by you?' He replied 'It is Light that I am perceiving' This text has also been read thus 'It is Light, how can I perceive it'? But it is not proper to hold that the Prophet was unable to perceive God Further, the former interpretation (of the above Tradition or Hadith), which we ourselves accept, refers to His complete beholding in the veil of Light, while the latter interpretation refers to His Pure self as Consciousness in Essence (which cannot be perceived)[3] Thus, these two readings and interpretations (of the above Tradition) are by no means mutually inconsistent, but are true in a wonderful way—as, in the same Tradition (Hadith) two problems have been solved[4] As has been said in our Scripture

1 This refers to the *Mutazila* and *Shia* Schools The Mutazila Sect was founded by Wasil ibn Atā The *Mutazilas* hold that no vision of God is possible, even in Heaven, through earthly eyes The Shias are the followers of Āli

2 By his favourite wife Aisha, according to the Persian work "Mazma-'ul-Bahrain"

3 See above p 141.

4 viz that (i) God can be perceived, (ii) but cannot be done so in His formless aspect of Pure Consciousness (See above p. 141)

"On that day, faces will be happy, (for), perfectly contented, they will see their Lord "[1]

This is a clear evidence with regard to the vision of God Such a seeing, of course, refers to the limited aspect of God, as, the vision of only such an aspect is possible [2] On the other hand, texts in some treatises, like the following, refer to the formless aspect of God[3]

"Eyes do not perceive Him He perceives eyes—He is subtle, He is Omniscient[4]"

It means as follows Eyes cannot perceive Him, He being devoid of all attributes and forms, but He perceives all things, He is extremely subtle and formless In the above text, we find the word '*He*' which implies that the Pure Consciousness cannot be perceived

Five Kinds of Vision of God

The Vision of God is of five kinds The first kind of Vision takes place during the state of dreaming by the mental eyes, the second, during the waking state by the ordinary, external eyes, the third, during the intermediate state between dreaming and waking states through the absence of Ahamkāra or egoity of a special kind, the fourth is the Vision of God as limited in special ways, the fifth, is the Vision of Him as One in Essence in the midst of numerous, limited external and internal worlds. Such was the Vision of the Prophet, whose self had disappeared at that time and the perceiver and the perceived had become one Then He came to realise the oneness of the dreaming, waking and intermediate states Moreover, his external and internal eyes became one Such is the

1 Quran LXXV 22, 23, "On that day shall faces beam with light, outlooking towards their Lord"

2 See above p 141

3 Some texts hold that God can be perceived, others that He cannot be perceived These two kinds of texts can be reconciled if we take the first as referring to the limited aspect of God (Saguna Brahman) and the second to the pure, formless aspect of God (Nirguna Brahman)

4 Quran VI 103 "No vision taketh in Him, but He taketh in all vision, and He is subtile, the All-informed".

state of perfect Vision (*Rūyat*) Such a Vision is not confined to either this or the next world, but is possible anywhere, at any time

Section 11

THE NAMES OF GOD (ASMĀI ALLĀH TAALĀ)

Now, God's Names are being determined God has infinite names, beyond all limits and boundaries Inspired saints and prophets call the "*Mutluk Vahat*" or Pure consciousnesss "Void", devoid of attributes, "Formless", "Sinless", "Existence, Consciousness and Bliss" What we call "Āllāh" in our Scripture, they call "Om" What we call "*Hu*", they call "*He*" What we call "*Alim*", connected with the word "Halama" (*Al-Hak*), which is but a synonym of the word "Jñāna" or Knowledge, "they call "*Caitanya*" For the name *Haiyah*", they have the name "*Nitya*" or Eternal, for "*Kadara*" (*Kadira*), "*Samartha*" or Powerful, for "*Murida*", "*Svatantra*" or Independent, for "*Samiah*" (*Samī*), "*Śrotā*" or Hearer, and for *Vasīrah*, "*Drastā*" or Seer Further, they designate "*Firista*" as "*Devatā*" or Deity '*Majahara Atama*" (*Mazhar-i-atam*)[1] as "*Mahā Avatara*" or great incarnation An incarnation is nothing but a manifestion of the might and majesty of God in such a way as would not be possible in any other individual during that particular period

"*Vahaya*" ("Wahī" or Divine Revelation) is called "*Akāśa-Vānī*" (or Heavenly voice) As the Prophet has said 'Of all the Heavenly Voices, the most difficult for me are those that are like the ringing of bells or the humming of bees'. As such a Voice comes from the Heaven, it is call "*Ākāśa-Vānī*" We call our Revealed Book "*Quran*", the (Hindu) sages call theirs "*Veda*" The Good among the *Piśācas* we call "*Parī*", they call "*Apsarā*". The bad among them we call "*Devśāyāti*", they call "*Rāksasa*" In the same manner, what we call "*Admi*", they call "*Manusya*" (man) What we call "*Navi*", they call "*Siddha*" (Prophet) What we call "*Valī*", they call "*Rsi*" and "*Īśvara*" (Saint and Lord).

1 Alim (Knowing), Al-Hak (Truth), Kadir (Powerful), Sami (Hearer), Basir (Seer), Firistha (Angel), Mizhar-i-Atam (Perfect Manifestation)

Section 12

APOSTLESHIP AND SAINTSHIP (NUBUWWAT WA WILAYAT)

Now a discussion regarding Apostleship and Saintship is being undertaken

There are three kinds of Apostles First, one who has seen God either with the external, or with the internal eyes Secondly, one who has heard the voice of God, either sound only (voice), or sound composed of words (speech) Thirdly, one who has seen the Divinities (the Angels) and heard their voices

Again (from another standpoint), Apostleship and Saintship are of three kinds First, those that refer to the *Nirguna* or Pure and Unqualified aspect of God, secondly, those that refer to the *Saguna* or qualified aspect of God, and thirdly, those that refer to both these aspects

(i) The first kind of Apostleship, involving a realisation of the Absolute, Pure and Unqualified (*Nirguna*) aspect of God, is illustrated in the case of Rūh (Noah) He realised the Pure and Unqualified aspect of the Ocean of Truth, (the Absolute), and instructed others regarding that very thing But as his realisation referred to the Pure and Unqualified aspect of God, expect a few, others did not accept his views, and were, accordingly sunk in the ocean of destruction In the same manner, the saints, averse to all earthly enjoyments, teach their own students this Pure and Unqualified aspect of God But through their teaching, no one whatsoever attains knowledge or reaches the goal. On the contrary, while traversing the Path, they die in the middle of the way and thereby fail to reach God[1]

(ii) The second kind of Apostleship, involving a realisation of the Determined and Qualified (*Saguna*) aspect of God, is illustrated in the case of Musa (Moses) He saw God in the fire of the tree and heard His words from the clouds. Those who follow his Path and emulate him, realise the qualified aspect of God, and being

1 Here the devotees or aspirers after salvation strive to realise only the Absolute in its Essence as Pure Consciousness only, devoid of all forms, attributes, and limitations Naturally, such an abstract form of realisation is most difficult, and not suited to the capacity of each and every one. Hence, this extreme Path is not recommended for ordinary people

submerged in it, become idol-worshippers Thus, they really violate the commands of God Now-a days, some perverse persons, who have (blindly) followed this (Path) to the end, live in this way by practising their own professions Having no realisation at all of the Pure, Unqualified (*Nirguna*) aspect of God, but being submerged in the realisation of only the Qualified (*Saguna*) aspect of God, they indulge in seeing beautiful faces, hearing attractive sounds, and playing and toying in an evil manner In this way, they become subject to bondage It is not at all proper to follow such persons[1]

Verses

"The face that displaying its own beauty captures your heart,
Time will soon take it away from your sight
Hence, give your heart to One,
Who has always remained with you in the past,
Is doing so now, and will continue to do so in future"

(iii) The third kind of Apostleship, involving a realisation of both the Pure and Unqualified, as well as the Determined and Qualified aspects (*Saguna* and *Nirguna*)[2] of God, is illustrated in the case of Muhammad He unified together the Absolute and the Determined, the Unqualified and the Qualified, the Limitless and the Limited, the Formless and the Formed aspects of God Hence, His Prophethood was of a full and perfect kind As has been said in our Scripture "There is nothing like Him"—this refers to His Absolute, Pure aspect, "He is a Hearer and a Seer"—this refers to His Determined and Qualified aspect[3] The Unification of these two aspects is of supreme worth

This is the highest perfection in Prophethood, the supreme

1 Here the devotees or aspirers after salvation strive to realise only the modified and qualified aspect of God as having forms, attributes, and limitations This being rather an easy process, they often fall into idolatory and, other kinds of pleasure-hunting and mal-practices, and entirely forget about the Essence of God Thus, this, too, is an extreme Path, to be avoided by all

2 These are callled *Tanzihi* (Pure) and *Tashbihi* (Resembling) in Persian

3 Quran XLII 9 "Nought is there like Him, the Hearer, the Beholder, He"

excellente of which is like the crown of all worlds, unparalleled, extended from the east to the west and spread over the whole world The Apostleship, which involves a realisation of only the Absolute, and Unqualified (*Nirguna*) aspect of God, has no hope, as there is a Determined aspect of God, no less In the very same manner, the Apostleship which involves a realisation of only the Determined and Qualified (*Saguna*) aspect of God, too, has no hope, as there is an Absolute aspect of God, no less Thus the perfect form of Apostleship is that which involves a realisation of both the Absolute and the Determined aspects of God, as has been recommended in the Vedas and the Upanisads It has been also said in our Scriptures "*Hubal Abbal, Val Asir Vajābir Valvātin*"[1] This means as follows

He is the beginning, He is the end, He is manifest, He is hidden, He is qualified, He is unqualified, He is limited, He is unlimited, He has forms, He is formless He alone is all this, there is nothing whatsoever besides Him

Such an Apostleship can belong only to those who perfectly follow the above Path about whom it has been said in our Scripture

"You are the best amongst all sects, as you worship both the Absolute and the Determined aspects of God in a unified manner[2]

This refers to the apostles, who were contemporaries and followers of the Prophet and honoured by God, flourishing at different times, as well as to the members of their families and their representatives, such as, Abu Bakar[3], Umar[4], Usman[5],

1 Quran LVII 3 "He is the First and the Last the Seen and Hidden, and He knoweth all things"

2 Quran III 106 'You are the best folk that hath been raised up into mankind"

3 Abu Bakar 'Abdullah, the first Orthodox Caliph, succeeded the Prophet in 632 A D He died in 634 A D

4 Umar b-al-Khattab, the second Orthodox Caliph, succeeded Abu Bakr in 634 A D He was assassinated in 644 A D

5 Uthman b Affan, the third Orthodox Caliph, succeeded Umar in 644 A D He was assassinated in 656 A D He married two of the daughters of Prophet, and was accordingly, called "the possessor of two lights"

Ali[1], Hasan[2] and Husain[3] as well as Dhun Nun Misri,[4] Junaid[5], Miran Muhadin Ibn Arabi[6], the preceptor of the wise, and my Preceptor Miya Mirmullasah Miya Bari[7],

1 Ali b Abi Tālib, the fourth Orthodox Caliph succeeded Usman in 656 A D He died in 661 A,D in the hands of Ibn-i-Muljam He was a cousin and son-in-law of the Prophet, and is regarded by the the Shias as the only lawful Caliph after the Prophet

2 Hasan, the eldest son of Āli and a grandson of the Prophet, succeeded Āli as Caliph in 661 A D , but after six months abdicated in favour of Muawiya He was poisoned by his wife Jada in 670 A D

3 Husain, the second son of Āli and a grandson of the Prophet, should have rightly succeeded Muawiya Muawiya, however, nominated his son Yāzid as his successor, and Yāzid killed Hussain at Karbala in 682 A D This is mourned by the Muslims specially Shias, during the Muharram for ten days

4 Dhun Nūn Abul Faid Ibrāhim-al-Misri, whose real name was Thawabān, was a famous Sūfi of Egypt He died in 860 A D He was reputed to be a great scholar, a mystic having a direct communion with God, an alchemist and a performer of miracles He was regarded as a free thinker and was imprisioned on a charge of heresy, but later on released He was held in high esteem, and was enrolled as a saint after death He was one of the first to give a systematic exposition of Sūfism and the Sufis themselves regard him as the head of their Sect, as the *Shaykh* or teacher Jāmi says "He is the head of his Sect, they all descend from and are related to him" He gives a distinctive turn to Sūfism first by his theory of the distinction between traditional or intellectual knowledge (*'ilm*) and mystical knowledge of God (*marifat*), and secondly by his theory of love of God (*Mahabbat*) as the means to the latter

5 Abul Kasim b Muhammad b al-Junaid al Khazzāz al-Kawiri, also known as Sayyid-ut-tā'ifa and Tāūs-ul-Ulamā, a celebrated mystic of Bagdad, died in 910 A D His followers are called Junaidis He recorded and systematised the teachings of Dhul-Nūn-al-Misri, and these were preached by Junaid's pupil Ash-Shibli of Kurasan Junaid was the greatest theosophist of his age, but he tried to live according to the tenets of Orthodox Islam and reconcile the Law (*Shariat*) with the Truth (Haquiqat) (*See p 13 fn* 1)

6 Shaikh Muhiuddin Ibn al Arabi was a famous Spanish Sūfi, (1165-1240 A D), honoured as one of the greatest mystics of Islam and given the title of "Grand Master" The central point of his system is the doctrine of Perfect Man (*Insān* Kāmil), the microcosm corresponding to the macrocosm, for whom the whole order of creation has been designed His theory was ably propounded by the celebrated Sūfi Jili

7 Mullā Shah Muhammad b Mullā 'Abd, commonly known as Mullā

* * * *[1]

Section 14

THE QUARTERS (JIHAT)

Now, the quarters are being determined Our Idealist Monists (Sufis) speak of six quarters east, west, north, south, up and down The (Hindu) sages speak of ten quarters According to them, between two pairs of the above, there is an intermediate quarter, viz *Āgneyī*, *Nairiti*, *Vāyāvī*, *Īśānī*—thus, there are altogether ten quarters *Āgneyī* is between east and south, *Nairiti* between south and west, *Vāyavī* between west and north, *Īśānī* between north and east

Section 15

THE FIRMAMENTS (ĀSMĀNHĀ)

Now the firmaments, also called Āsmān, are being determined The (Hindu) sages speak of eight firmaments Of these, seven are the paths traversed by the seven planets These planets are called *Juhul*, *Mustāri*, *Mitarikh*, *Śamasa*, *Juharai*, *Utārid* and *Kāmara* The (Hindu) sages call them *Śani*, *Bṛhaspati*, *Mangala*, *Sūrya*, *Sukra*, *Budha* and *Candra*

The firmament that is the repository of all the stars is the eighth firmament and this the wise call the 'starry firmament' As has been said in our Scripture "The firmaments as well as the earth abide in the *Kurśī* (Throne of God) [2]

The ninth firmament, the 'Great Firmament' (*Mahākāśa*) has not been included above under the firmaments, as it is all-pervasive and covers up all the firmaments, earths and Kurśī[3]

Shāh or Lisāmullāh, was a disciple of the great saint Miyan Mir He was held in high esteem by Dārā, and he initiated Dārā to the Kādiri Order in 1639 A D After the death of Miyan Mir, he returned to a monastery in Kasmir, built by Dārā and his sister Jāhān Ārā He died in 1661 A D He was the author of many famous works on Sūfism

1 Section 13 on The Brahmāṇda", as included in the Persian work "Mazma-ul-Bahrain" is not found here

2 Quran II 256 "His Kursi (Throne) reacheth over the Heavens and earth

3 See P 152 below

Section 16

THE WORLDS (ZĀMIN)

Now, the worlds are being investigated into The worlds are seven in number These seven worlds are called seven petals They are as follows *Atal*, *Vital*, *Sutala*, *Talātala*, *Mahātala*, *Rasātala*, *Pātāla* According to our view also, there are seven worlds

As has been said in our Scripture "Just as God created seven firmaments, so He created seven worlds as well "[1]

Section 17

DIVISION OF THE WORLDS (KISMAT-I-ZAMIN)

Now, the parts of the world are being described The wise have divided the inhabited worlds into seven parts These parts are called "*Haft Iklim*" or "seven spheres" The Pauranikas call these "seven islands" These are not like the layers of an onion, one inside the other, but like the steps of a ladder The seven mountains are called "seven *Kulācalas*" [2] Their names are as follows First, *Sumeru*, second, *Himavān*, third, *Hemakūta*, fourth, *Nisadha*—all these are to the south of the *Sumeru*— fifth, *Nīla*, sixth, *Śveta*, seventh, *Sringavān*—all these are to the north of the *Sumeru* The *Mālyavān* is to the east, and the *Gandhamādana* to the west The *Kailāsa*, on the other hand, is in addition to the above mountains which are limited in nature As has been said in our Scripture "The mountains have been created by us, as the spikes of the world"[3]

There are seven seas, each encircling each of the seven mountains Thus, the *Lavana-samudra* (salt-water ocean) encircles the *Jambu-dvīpa* The *Iksurasa-samudra* (sugarcane-juice ocean) encircles the *Plaksa-*

1 Quran LXVI 12 "God is He who created seven Heavens, and the earth and of the *like* of them"

2 The Kulācalas or Kulagiris are the seven principal mountain-ranges, supposed to exist in each varsa or division of a continent Those of Bhāratavarsa are Mahendra, Malaya, Sahya, Śuktimat, Riksa, Vindhya and Pāripātra or Pāriyātra

3 Quran LXXVIII 7 "Have we not made the Earth a couch? And the mountains its tent-stakes"?

dvīpa The *Surā-samudra* (wine ocean) encircles the *Śālmalī-dvīpa* The *Ghṛta-samudra* (clarified butter ocean) encircles the *Kuśa-dvīpa* The *Dadhi-samudra* (curd ocean) encircles the *Krauñca-dvīpa* The *Kṣīra-samudra* (milk ocean) encircles the *Śāka-dvīpa* and *Svādu-jala-samudra* (fresh-water-ocean) encircles the *Puṣkara-dvīpa*. These have been mentioned in our Scripture as well, thus "If the trees were the pens, the ocean, the ink, and after that all the seven oceans the ink, then the words of God would never have come to an end" [1]

In every island, every mountain, every ocean, an infinite number of creatures of various kinds live The worlds, the mountains and oceans, situated above all the above worlds, mountains and oceans, constitute *Svarga* or Paradise The worlds, the mountains and the oceans, situated underneath all the above worlds, mountains and oceans, constitute *Naraka* or Hell It has been definitely asserted by the (Hindu) saints that the Heaven and the Hell are nothing outside the whole universe They hold that the seven planets in the seven firmaments move around the Heaven like a girdle and not above it [2]

The roof of the Paradise is called "*Mana Akāśa*" [3] Our (saints) call it "*Arśa*", and the ground of Paradise "*Kurśī*" [4]

Section 18

THE WORLD OF THE DEAD (BARZAKH)

Now, the World of the Dead, called "*Kha*", outside the world, is being determined

As has been said by our Prophet "Whosoever dies, verily, there is dissolution (resurrection) for him " At that very moment, his soul leaves the gross, elemental body and enters the subtle body His subtle body springs from *Karma* (or past works), good or bad After "Questions and Answers,"' those who deserve to go to Heaven

1 Quran XXXI 26 "If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of ink, His words would not be exhausted, for, God is Mighty, Wise"

2 See p 78

3 See p 125, 138, 156

4 See p 150 above

are taken there, and those who deserve to go to Hell are also taken there As has been said in our Scripture "Those who are unfortunate stay in the fire for a very long time, cursing (God) loudly, and lamenting piteously, so long is the Heavn and the earth abide, except as the Lord pleases Surely, your Lord can do whatever He likes On the other hand, those who are fortunate, stay in Paradise for a very long time, so long as the Heaven and the earth abide, except as the Lord is pleased to extricate them therefrom But infinite is His mercy [1] Hence, if He so desires, He may take them from Hell to Heaven even before the dissolution of the Heaven and the earth A great saint[2] has explained the text thus 'A time will come when not a single of those who have been condemned to Hell will remain there' That is, after a very long stay in Hell, (the sinners) are extricated therefrom In the same manner, as His mercy is infinite, if He so desires, He may also extricate those who are in Heaven from it even before the dissolution of the Heaven and the earth, and take them to '*Firdausa Ālī*' (High Paradise) [3] As has been said in our Scripture "There is one Heaven of the Lord which is superior to all the Heavens [4] This is called '*Vaikuntha*' by the (Hindu) sages This is supreme salvation [5]

1 Quran XI 108-110 "And as for those who shall be consigned to misery—their place the Fire! Therein shall they sigh and bemoan them Therein shall they abide while the Heavens and the earth shall last, unless thy Lord shall will it otherwise, verily thy Lord doth what He chooseth And as for the blessed ones—their place the Garden! Therein shall they abide while the Heavens and the earth endure, with whatever imperishable boon thy Lord may please to add"

2 Ibn Masud, a well-known companion of the Prophet cf the Persian work

3 See p 155

4 Quran IX 73 "But best of all will be God's good pleasure in them This will be the great bliss" See pp 158-159

5 This is an altogeher wrong conception regarding the Hindu view of *Svarga* (Heaven) and *Mukti* or *Moksa* (salvation) See pp 90ff, 97

Section 19

THE GREAT DISSOLUTION (KIYĀMAT OR RESURRECTION)

Now the nature of the Great Dissolution (*Mahā-pralaya*) is being discussed

The view of the (Hindu) sages is that after those, sent to Heaven and Hell, have remained there for a very long time the Great Dissolution takes place As has bean said in our Scripture "When the trumpet is blown, all those that are in Heaven or on earth fall into a swoon, except those whom the Lord desires to save from swooning "[1] Only the knowers are thus saved by God, here and hereafter, from swoon and confusion This has been stated in the *Vaśistha-Rāmāyana* thus

"The winds, indicating the end of the cycle, may blow, the occeans may become one
Twelve suns may shine—yet no harm will accrue to the wise "

After that, the sky, the earth, the Heavens and the hells are all destroyed. When the span of the world runs its course and it becomes invisible, the occupants of Heaven and Hell will come to attain *Videha-mukti* [2] This means that both will become one with Pure Brahman As has been said

"At the time of Dissolution, they all, together with Brahmā,
With their selves realised, at the end of the cycle, enter into the Supreme Place "

Section 20

SALVATION

Now, the nature of Salvation (Mukti) is being investigated into

"Salvation" means the merging or dissolution of the individuals, limited in nature, into Pure consciousness As is clear from our Scripture, there is a supremely fruitful or potent place called "*Kujjan Akavvara* " Entrance into this "*Kujjan Akavvara*", also called

1 Quran XXXI 68 "And there shall be a blast on the trumpet and all those who are in the Heavens and all those who are in the Earth shall expire, save those whom God shall vouchsafe to live"

2 This is an altogether wrong view See pp 115-116

"*Firadausa Ālā*", is the great salvation, the final release[1] Thus, Mukti or salvation is of three kinds —

(1) *Jīvan-mukti*

First, there is "*Jīvan-mukti*"—this means salvation here and now, even when alive The *Jīvan-mukta* is he who, even when alive, becomes free through the perfection of knowledge and goodness He sees all things as One and knows all things as One in this world He is no longer subject to attachment or aversion, good or evil with regard to these things. He knows himself, together with the whole world, as Truth (God) in essence He knows and perceives the manifestation of the Truth (God) everywhere

The Monists call the entire universe "*Mahajjagat*" (or the Great World the Macrocosm) This is the collective aspect of the Lord Thus, this should be known as the Lord's gross body, *Cidākāśa*,[2] as His eternal subtle body, Pure Consciousness, as the soul of that body—still He is one Person or Whole (a Unity, not a Plurality). One should know or perceive nothing save Him, whether it be in a particle of dust, or blade of grass, whether in the manifest or in the hidden world. Just as a person, who is called the 'smaller world' (the Microcosm), is one individual in spite of having numerous different limbs—in spite of these limbs, he himself does not become manifold, but remains one and the same person—so the Pure Consciousness has numerous limited parts, yet He should not be known to be multitudinous in nature As a great man[3] of Pure mind has said· "The Truth in Essence or God is the Soul of the whole universe, the whole universe is the body of the Truth in Essence The souls and gods are the sense-organs of such a body, the firmaments and all moveable and immoveable objects are its parts. This alone is real knowledge—all else is futile" In the very same manner, (Hindu) saints like Vyāsa and others, too, conceive the whole universe, the "*Mahajjagat*" (the Great world the Macrocosm), as one organic whole and describe its parts The meaning is that, whenever a monist glances at anything, he conceives it as a part of the Supreme Person

1 This is altogether wrong See pp 90ff, 97, 153 fn (5)

2 See pp 125, 138, 151

3 Shaikh Saduddin Hummui, a great Sufi mystic and writer

Thus, the underworld *Pātāl* is the sole of His feet. The sixth, *Rasātala* is the upper part of His feet, the demons, the fingers of His feet, the animals who carry the demons, the finger-nails The fifth *petal, Mahātala* is the ankle of the Supreme Person The third *petal, Sutala* is the knee of the Supreme Person The second *petal, Vitala* is the thigh of the Supreme Person *Kāla* is the motion of the Supreme Person The first *petal Atala* is the rectum of the Supreme Person The god Prajāpati, who is the cause of the birth and issue of all, is the sign of manhood of the Supreme Person

The following are further parts of the Supreme Person —

The rain is His seed, the earth up to the sky is the lower part of His navel, the three mountains to the south of the Meru are His right arm, the three mountains to the north of the Meru are his left arm, the white dawn and grey evening are the pieces of two clothes, covering his privities, the ocean is His navel The *Vādava-fire*, which will suck the oceans during the great dissolution, is the fire inside His stomach which digests all objects, other ponds are His body-veins Just as all the ponds or rivers unite and merge in the sea, so all the veins merge in the navel *Gangā, Yamunā* and *Sarasvatī* are His three veins, of which the *Gangā* is the *Idā*, Yamuna, *Pingalā* and Sarasvatī, *Susumnā* The *Bhuvarloka*, situated above the *Bhūrloka* and inhabited by *Devas* and *Gandharvas* and from which sound arises, is His stomach, the fire during partial dissolution (*Khanda-pralaya*) is His morning hunger, the drying up of water during that period is His thirst The *Svarga-loka*, situated above *Bhuvarloka* and one of the petals or parts of the Heaven, is His chest and is, thus, the abode of perpetual happiness, festivity and peace. All the stars are His garlands of gems, unsolicited charity is His right breast, solicited charity is His left breast, Prakrti, the equilibrium of the three guṇas *Sattva, Rajas* and *Tamas*, is His mind, —just as a lotus may be of three colours, white, red and blue (corresponding to Sattva, Rajas and Tamas respectively), so mind, too, is of the from of a lotus and has three qualities Brahmā, also called Manu, is the intention of His mind, Visnu is His mercy and affection, Maheśa is His anger and destructive tendency, *Candra* (Moon) as it removes griefs, sorrows and heat, is His smile and happy

mood, *Vaśiṣṭha* is His knowledge, *Vāyu* is His vital-breath, impious deeds and sins are His back, Meru is His spinal cord, other mountains to the north and south of the Sumeru are His sides, There are eight *Lokapālas* or Lords of worlds, of whom Indra, the best, is of supreme might, possessing the power of bestowing and pouring rain, or withholding and stopping rain. One who is charitable and causes rain is His right hand, one who is uncharitable and does not cause rain is His left hand The *Apsaras* are His lines on the palm of the hand, the gods who are the presiding deities of wealth are His fingers of the hand, the *Yakṣas*, are His nails, the following three gods who are the *Lokapālas* are His right hand—of these, the god called *Agni*, is the forearm, the god called *Yama*, the elbow and the god called *Nirṛti*, the upper arm The following three gods who are the *Lokapālas* are His left hand—of these, *Iśāna* is the left forearm, *Kubera*, the left elbow, and *Vāyu*, the left upper arm. The *Kalpa*-tree is His charitable action, the north and south-polar stars are His right and left shoulders, Varuṇa, the presiding deity of water, who resides in the West, is His hanging *hair*, *Maharloka*; above *Svarga-loka* is His neck and throat, the unstruck sound "*Om*" is His voice, *Janaloka*, above *Maharloka*, is His beautiful face, the desire of the people of the worlds is His chin, their greed is His lower lip, bashfulness is His upper lip, affection is His teeth, the food for all the worlds is His food, all water is the cavity of His throat, fire is His tongue *Sarasvatī* is His power of speech, the *Vedas* are His true words, *Māyā*, the cause of creation, is His playful smile, the eight quarters are His ears, the beautiful gods, Asvinī-Kumāras are His nasal cavities, the subtle essence of smell is His organ of smell, the blowing of winds, His breathing, *Jana-loka* and *Tapoloka*, the fifth and the sixth petals of Heaven, perfectly illumined and situated in the midst and their northern and southern halves are His right eye, and left eye respectively, the Eternal sun (Anādisūrya), called the chief manifestation, is His sight, the day and night of the world are His opening and closing of the eye, the creation of the whole universe is His gracious glance, the god called Mitra, the presiding deity of affection, and the god called *Tvastr*, the presiding deity of anger, are His eyebrows, the *Tapoloka*,

above *Janaloka*, is His brow, *Satya-loka*, above everything, is His Head, the *Upanisad* is His crown-aperture, (*Brahma randhra*), the clouds during the great dissolution are His hairs, grasses, creepers and shrubs are His body-hairs, Laksmī is his beauty, the sun is His prowess and transparency, the *Bhūtākāśa* (the elemental ether) is His pores, the *Cidākāśa*[1] (the ether within the heart) is the soul of His body, the forms of human bodies are His house, the wise are His top place and secret place As He commanded Dabuda (David) "O Dauda! decorate a house for me' He said 'How can one who is pure and shelterless, wait for a house?' Then He commanded again 'You alone are my house So, drive away everything else, except Me, from your heart, and make it absolutely empty'. Just as in this great universe, the Macrocosm, there are various objects, so in the universe of the body, the Microcosm too, their images are present, but all these are mutually connected

One who sees the form of the Supreme Person in them is a *Jīvanumkta* Such a person has been praised in our Scripture as "Rejoicing always in what God has given him out of His grace" [2] Such a person is a *Jīvanmukta*

(ii) *Sarva-Mukti* or *Videha Mukti*

The second kind of Mukti is *Sarva-mukti* This is called *Videha-mukti*"—it means universal salvation Salvation means the merging (of the soul) in One who is Consciousness in essence (or God) Such a salvation is common to all During the great dissolution when the earth, Heaven and Hell come to be destroyed, when the whole universe is dissolved, and when one day of Brahmā comes to an end,[3] all the individual souls, merged, in One who is Consciousness in essence (or God), become free As has been said in our Scripture "There is a supreme Heaven of the Lord—when one goes there, he

1 See pp 125, 138, 151, 156

2 Quran III 165 "Rejoicing in what God of His bounty hath vouchsafed them"

3 Brahmā creates during day-time and destroys during night Hence the end of Brahmā's Day means the end of creation

attains the great salvation",[1] "There is no fear or sorrow there "[2] These scriptural passages prove this very kind of Salvation

(iii) *The Sarvadā-Mukti or Nitya-Mukti*

The third kind of Mukti is Sarvadā Mukti or *Nitya-Mukti*[3] i e. eternal salvation Wherever this is present, everyone is free, whether that be during Brahman's day or night, (srsti or pralaya), whether that be in the manifested or hidden world, when it appears from or disappears in God, whether that be in the past, present or future. Wherever in our Scripture, it is said "Abiding therein for ever"[4]—the word "therein" (*jannat*) means this Heaven which is the form of knowledge, and the words "for ever" (*abodā*) mean this kind of Salvation Further, wherever one abides, onee does so as endowed with the power of knowledge and grace of God In the following texts, it is he who has been praised, viz "Their Lord gives them glad tidings, out of His own mercy He gives (them), again, the tidings of their Paradise and the Heavens "[5] Thus, they abide in Paradise and the Heavens There they attain lasting blessing and lasting salvation" [3] The second text is as follows —"He again, gives tidings to the faithful who do good—the fruit of such a doing of good deeds being the attainment of true knowledge The wise surely,

1 Quran IX 73 'But best of all will be God's good pleasure in them This will be great bliss" See 153 fn 5

2 Quran X 63 "Are not the friends of God, those on whom no fear shall come nor shall they be put to grief"?

3 Here the discourse on Mukti or Salvation is altogether wrong First, there is a fundamental difference between the Islamic conception of Paradise or Heaven and Indian conception of Salvation. *Svarga* (Heaven) and *Moksa* are two entirely different things in Indian Philosophy (see pp 90-91, 97), Secondly, Dara's three-fold classification of Salvation, too, is wrong (See p 114ff)

4 Quran IX 22 See fn 5 below

5 Quran IX 21-22 "Tidings of mercy from Himself, and of His good pleasure doth their Lord send them, and of gardens in which lasting pleasure shall be theirs Therein shall they abide for ever, for God! with Him is a great reward

get a suitable reward, that being Paradise They abide in Paradise for ever '[1]

Section 21

THE DAY AND NIGHT OF GOD (RŪZ WA SHAB)

Now, the Day and Night of Brahman, consisting in His manifestation and non-manifestation respectively, are being discussed

According to the *Paurāṇikas*, one day of *Brahmā*, also called *Jibrail* (Gabriel), lasts eighteen '*abjas*', each '*abja*' being equal to a thousand million (Koti) years This view tallies with our view, as stated in the following two texts The first is "Surely, what is one day to God, is equivalent to a thousand years according to our counting"[2] The second is ' Again to Him approach Divinities and the Soul"[3] Here the "*Soul*" means *Jibrail* or *Brahmā*, and "*one day*" is equivalent to five thousand years, each day of these years being, again, equivalent to one human year In the first text, there is a reference to a thousand years The duration of the life of Jibrail is one hundred such years In the same manner, the duration of the Day and of the universe is calculated This is equivalent to eighteen "*abjas*" of human calculation, each "*abja*" being equal to a thousand million years, with no increase or decrease This tallies with the calculation of the Indian sages Here the number 'eighteen' has been mentioned by the Indian sages because according to them, 'eighteen' is the limit beyond which no counting is possible

Now, the smaller Dissolutions (*Khanda-pralaya*) are those that have taken place in the past and will recur in future This they call "*Kyāmatī subarā*", such as, floods, conflagrations or storms When a Day (Creation) is ended and Night (Dissolution) comes, there occurs "*Kyāmatī-kubarā*" or "Great Dissolution" (*Mahāpralaya*), as taught in the following two texts, The first "On that day we

1 Quran XVIII 2, 3, 'But direct, that it may warn of a grievous woe from him and announce to the faithful who do the things that are right, that a godly reward, wherein they shall abide for ever, awaiteth them '

2 Quran Sura XXII 47 "Verily, a day with thy Lord is as a thousand years of what ye number"

3 Quran Sura LXX 4 "Whereby ascend the Angles and the Spirit unto Him in a day whose length is fifty thousand years

shall roll up (the Heavens) like the rolling up of a scroll of writing"[1] The second "In future, another world will be manifested as the substitute of this world"[2]

After this "Great Dissolution" (Mahā-pralaya), during the Night of Concealment, equal in duration to the Day of Manifestation, all limited objects are merged in the Absolute, the Pure Consciousness The duration of this Night, too, is eighteen '*abja*' years During the duration of this Night, God, the Pure Consciousness, sleeps, i e takes rest from creation or manifestion of the universe. In the following text, there is a reference to this 'sleep' —"Soon shall we be at leisure for you, O Divinities (Jins) and men".[3]

The manifested state of the world, the state of 'small Dissolution' (*Khanda-pralaya*) and the state of 'Great dissolution ('Mahā-pralaya') correspond, respectively, to God's states of wakefulness, dream and deep sleep. As has been said "The Vedas are His breath, the five elements, His glance, the universe of the moveable and the immoveable, His abiding, the great dissolution, His sleep "[4]

O my good friend! whatever I have recorded in this Section is the result of deep thought and repeated ascertainment, and is in accordance with my own direct insight and inspiration, which, though not found in any book or heard from anyone, is yet in comformity with the two texts (mentioned above) If this exposition appears jarring to those who are of imperfect intelligence, that will entail no harm to me "God alone is self-sufficient, above any need of the world "[5]

1 Quran XXI 104 "The day when we will roll up the Heavens like the rolling up of a scroll for writings"

2 Quran XIV 48 "On the day when the Earth shall be changed into another Earth, and the Heavens also, men shall come forth unto God, the Only, the Victorious"

3 Quran LV 30 "We shall be at leisure for you, O you two weighty ones" (mankind and Jinn)

4 Not found in the Persian work

5 Quran Sura 6 133 'Thy Lord is self-sufficient" (see p 7 fn 6)

Section 22

THE ETERNITY OF THE CYCLE OF EXISTENCE (ADWAR)

Now, the eternity of the cycle of existence is being proved According to those who have definite knowledge of Scriptures, God, the Truth, is not confined to one Night only, or one Day only, but when one night terminates, another day dawns—this process is going on and on without end One of our great scholar-poets[1] has suggested this eternity of the cycle of exisence thus —

"There is no end to my story, or to that of the Beloved
For, that which has no beginning can have no end "

Things that are manifested and concealed during the previous Days and Nights (respectively), are done so, in exactly the same manner, without any increase or decrease whatsoever, during the following Days and Nights As has been said in our Scripture ' All things manifested previously, I manifest again in the very same manner "[2] Creations that come to be (apparently) destroyed at the end of a cycle, re-appear in exactly the same form—in this way alone are these (apparently) always created anew As has been said in our Scripture "As thou hast been created before, so shall ye be in future" [3]

If it be objected On this view, the finality of our Prophet is not proved[4]—we reply On the following Day (creation) also, our Prophet, honoured by God Himself, will re-appear exactly in his own form, and on that Day also He will be regarded as the "Last Prophet " The following saying[5] of our Prophet, in connection with the Night of Divine Vision[6], supports the above view During that Night, the Prophet saw a caravan of camels, passing on and on without any break,

1 Hafiz

2 Quran Sura XXI 104 "As we produced it at its first creation, we bring it back again"

3 Quran Sura VII 29 "As He brought you forth in the beginning, shall ye return"

4 According to Islam, Muhammad is the last Prophet, no other Prophet being possible after him

5 Hadith (Tradition)

6 Night of Ascent (Miraj)

each camel was carrying two treasure-chests, in each of which there was a world, and in each world, there was a Prophet just like himself Then he (the Prophet) asked Brahmā or Gabriel 'What is this'? He said 'O Prophet, since I have been born, I am seeing this caravan of camels, passing on and on with the treasure-chests, but I do not know what this is ' Here. 'treasure-chest' means the world, and 'caravan of camels' means time, through which worlds eternally pass on and on The saying of Brahmā (Gabriel) to the effect 'I do not know what this is' means 'I do not know either the beginning or the end of this ceaseless flow '

CONCLUSION

Through a desire of my own Self which is nothing but Visnu Himself, having made my mind the Mandara-hill (the churning-rod) and my resolution and irresolution gods and demons (respectively, the churners on opposite sides), having then churned the ocean of the Sriptures, I have extracted such a gem of knowledge out of it, which the gods and the demons could not get even though they extracted as many as fourteen gems[1] by churning the ocean[2]

Through the adoration and knowledge of God alone have I got strength to finish the "Samudra-Sangama" or the Mingling of Two Oceans

1 Laksmi, Candra, Pārijāta, Dhavantari, Amrta, Airāvata (Indra's elephant), Uccaiśravā (Indra's horse) etc.

2 Not in the Persian work

The reference is to the churning of ocean by gods and demons to get *Amrta* or Nectar The Churning was undertaken at the instance of Visnu, the Mandara-hill was the churning-rod, gods and demons, the churners on opposite directions, and Nectar and many other things were the things churned out Here, the author churns the ocean of Hindu and Muslim Scriptures at his own instance, by means of his own mind,—his resolutions and doubts pulling it in opposite directions—and churns out perfect knowledge regarding the essential similarity of Hindu and Muslim creeds Thus, here, Visnu = self of the writer Ocean churned = Ocean of Scriptures, churning-rod = mind of the writer Churners = resolution and irresolution of the author Gem churned out = knowledge

Colophon

In the year 1065 A H (i e 1657 A D), corresponding to the forty-second year of the this Fakir, viz. Dara Shikuh, the author, who is free from all earthly attachments

May God grant blessings to our Prophet, the best among our people, as well as to his representatives with their families

Here ends the treatise called "Samudra-sangama," or the Mingling of Two Oceans.

Post-Colophon Script.

May the author and the readers prosper *Śrīh*

In the Samvat 1765 (1708-9 A.D), in the month of Agrahāyana (November-December), Monday Śrīh.

THE CONTRIBUTIONS OF MUSLIMS TO SANSKRIT LITERATURE

THE

SAMUDRA-SAṄGAMA

OF

MAHAṀMAD DARA SUKOH

critically edited for the first time with Appendices, notes, etc

BY

Dr. JATINDRA BIMAL CHAUDHURI

Description of the Manuscript of the Samudra-sangama

(No 1043 of 1891—95)

Folios—11

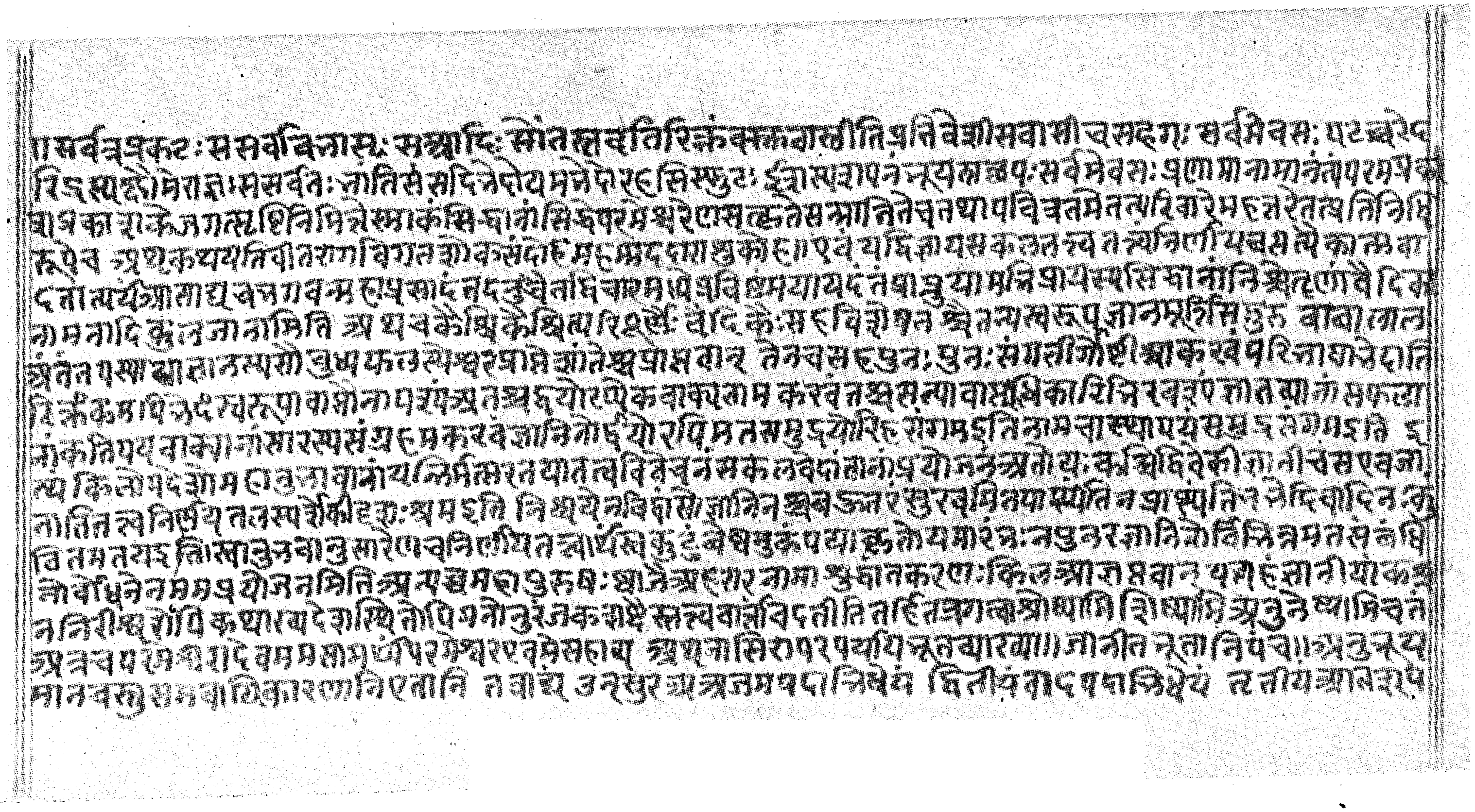
Size: 10 inches × 4¼ inches

Lines, etc About 17 lines in a page and 45 letters to a line

Appearance old

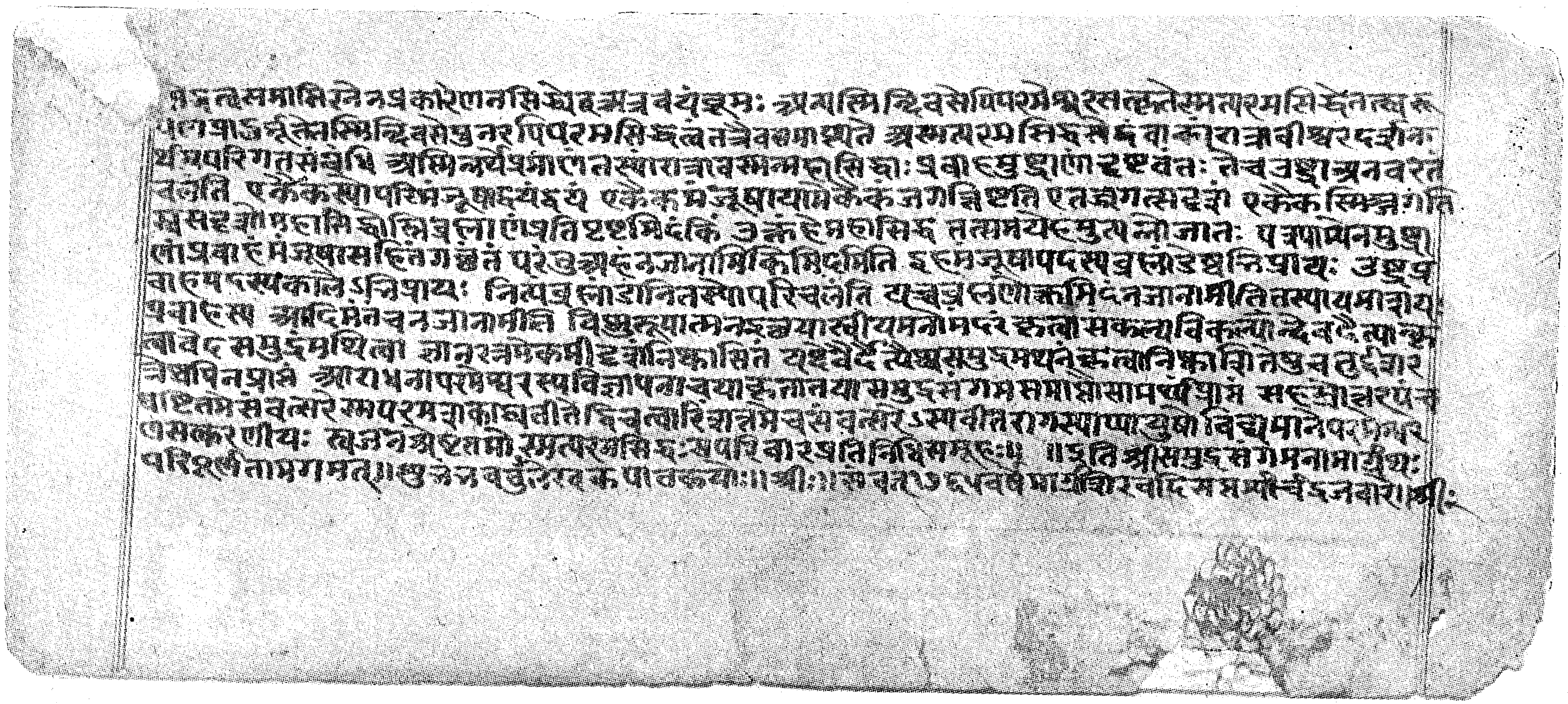
Age संवत् १७६५ वर्षे मार्गशिर वदि सप्तम्यां चन्द्रजवारे ॥

The Manuscript is at present in possession of the Bhandarkar Oriental Research Institute, Poona It was acquired by late Prof A B Kathavate of Elphinstone College, Bombay, for the Govt of Bombay between 1891 and 1895



पुना-भाण्डारकर-ओरियेण्ट्याल-रिसार्च-इन्ष्टिटिउट्-संरक्षितस्य महम्मद-दारा-शुकोह-कृतस्य समुद्रसङ्गमस्य आदर्श-पुस्तकस्य प्रथमं पत्रम् ॥

First folio of the MS. of the Samudra-saṅgama, No. 1043 of 1891-95, Bhandarkar Oriental Research Institute, Poona.



पुन-भाण्डारकर-ओरियेण्ट्याल-रिसार्च इन्ष्टिटिउट्-संरक्षितस्य महम्मद-दारा-शुकोह-कृतस्य समुद्रसङ्गमस्य आदर्श-पुस्तकस्य अन्तिमं पत्रम् ॥

Last folio of the MS. of the Samudra-saṅgama, No. 1043 of 1891-95, Bhandarkar Oriental Research Institute, Poona.

समुद्रसङ्गमः

[दाराशुकोह-कृतः]

डक्टर- श्रीयतीन्द्रविमल-चतुर्धुरीणेन संशोधितः

सर्वत्र प्रकट स सर्वावभास स आदि सीऽन्तस्तदतिरिक्त वस्तु नास्तीति ।

प्रतिवेशी सवासी च सहग सर्वमेव स ।
पटच्चरे दरिद्रस्य क्षौमे राज्ञ स सर्वत ॥
भाति ससदि भेदोऽयमभेदो रहसि स्फुट ।
ईशस्य शयन भूयस्तच्छय सर्वमेव स ॥

प्रणामानामानन्त्य परमप्रकाशप्रकाशके जगत्सृष्टिनिमित्तेऽस्माक सिद्धाना सिद्धे परमेश्वरेण सत्कृते सम्मानिते च । तथा पवित्रतमे तत्परिवारे महत्तरे तत्प्रतिनिधिरूपे च ।

अथ कथयति वीतराग-विगतशोकमन्दोह·**महम्मद्-दाराशुकोह** । एव यद्विज्ञाय सकलतत्त्वतत्त्व निर्णीय च सत्यैकात्मवादतात्पर्यम् आसाद्य च भगवन्महाप्रसाद तदनु चैतद्विचारमध्ये प्रविष्ट मया यदन्त प्राप्नुयामभिप्रायस्य सिद्धाना निश्चेतॄणा वैदिकानामनादिकुलजानामिति । अथ च कैश्चि[त्]कैश्चित् परिपूर्णै वैदिकै सह विशेषतश्चैतन्यस्वरूपज्ञानमूर्ति-सद्गुरु-**बाबालाल** अन्त तपस्याया ज्ञानस्य सौबुध्यफलस्येश्वरप्राप्ते [ ]शान्तेश्च प्राप्तवान्—तेन च सह पुन पुन सङ्गतीर्गोष्ठीश्चाकरव परिभाषाभेदातिरिक्त कमपि भेद स्वरूपावाप्तौ नापश्यम् अतश्च द्वयोरप्येकवाक्यतामकरवं, त[त]श्च सत्यावाप्त्यधिकारिभिरवश्य ज्ञातव्याना सफलाना कतिपयवाक्याना सारस्य सग्रहमकरव, ज्ञानिनोर्द्वयोरपि मतसमुद्रयोरिह सङ्गम इति नाम चास्थापय **समुद्रसङ्गम** इति ।

इत्थ किलोपदेशो महानुभावाना यन्निर्मन्त्सरतया तत्त्वविवेचन सकलवेदान्ताना प्रयोजनम् अतो य कश्चिद्विवेकी ज्ञानी च स एव जानाति तत्त्वनिर्णयतलस्पर्शे कीदृश श्रम इति । निश्चयेन विद्वासो ज्ञानिनश्च बहुतर सुखमितयाप्स्यन्ति (?) न प्राप्स्यन्ति च भेदवादिन कुण्ठितमतय इति । स्वानुभवानुसारेण च निर्णीय तत्त्वार्थं स्वकुटुम्बेष्वनुकम्पया कृतोऽयमारंभ न पुनरज्ञानिनो विभिन्नमतसम्बन्धिनो बोधनेन मम प्रयोजनमिति । अन्यच्च महापुरुष **ख्वाजैअहरार**-नामा शुद्धान्त करण किल आज्ञप्तवान् "यद्यह जानीया कश्चन निरीश्वरोऽपि कथाख्यदेशस्थितोऽपि मनोऽनुरजकशब्दैस्तत्त्ववार्ता वदतीति तर्हि तत्र गत्वा श्रोष्यामि शिष्यामि अनुनेष्यामि च तम् ।" अत्र च परमेश्वरादेव मम सामर्थ्य परमेश्वर एव मे सहायः ॥

अथ [आ] **नासिरा**परपर्याय-भूतव्याख्या । जानीत भूतानि पच । अनुभूयमानवस्तुसमवायिकारणानि एतानि । तत्राद्य **उन्सुरअअजम**-पदाभिधेयम् द्वितीय **बाद्**-पदाभिधेयम् तृतीयं **आतश**-

पदाभिधेयम् चतुर्थ आब-पदाभिधेयम् पचमं खोक-पदाभिधेयम् एतानि मुनिभिराकाश वायुस्तेजो जलं पृथिवीति व्यवहृतानि। तत्राकाश त्रिविधमुक्तम्। भूताकाशश्चित्ताकाशश्चिदाकाश इति। तत्र सर्व-भूतव्यापको भूताकाश, ब्रह्माण्डव्यापकश्चित्ताकाश, सर्वव्यापक सर्वत स्थितश्चिदाकाश, स चाजन्य। तज्जन्यत्वस्य तद्विनाशस्य च वेदेऽस्मद्वेदे वा क्वचिदपि कंडिकायामप्रतिपादनात् युक्तयमहत्वाच्च। चिदाकाशात् प्रथम इश्क इति पदार्थ अभूत् स वैदिकमुनिभिर्मायेत्युच्यते। यदाह परमसिद्धो भगवद्वाक्यम् "अह गुप्ताकार स्थितस्तत प्रसिद्धं स्वामितीच्छया सृष्टि कृतवानि"ति। तस्या मायाया सकाशात् जीवात्मा प्रादुर्बभूव। स एव सिद्धाना सिद्धस्य तत्त्वमिति वदन्ति। अयमेव वैदिकमुनिभिर्हिरण्यगर्भ इत्युच्यते। एष एव व्यजनया अमा इत्युच्यते।

अत पर वायुव्याख्या। तत्र वायुर्नाम परमात्मनो नि श्वसितमिति वदन्ति। नि श्वासरूपो वायुरुत्पन्न। तस्य श्वासस्य शुद्धचैतन्येन गुप्तकाले सृष्टयर्थ निरोध कृतस्तत उष्मा नि सृत अतो वायोस्तेजस उत्पत्ति। तस्मिश्च नि श्वसिते आत्मीयतस्रष्टत्ववति (?) शीतले जाते सति तेजस सकाशाज्जलस्योत्पत्ति। वायुतेजसो सूक्ष्मत्वेनाप्रत्यक्षत्वाज्जलस्य स्थूलतया प्रत्यक्षत्वात् कैश्चिदुक्तं जलस्य प्रथममुत्पत्तिरिति। जलानन्तर पृथिवी। इय पृथिवी जलस्य शरस्थानीया, यथा दुग्धस्या-धस्तादग्निज्वालने दुग्धे शरो भवति। किवेश्चय(?)नतार्णवसञ्ज्ञकस्य बाष्पोऽन्तरिक्ष पृथिवी शरश्च। एतेषा भूताना महाप्रलये व्युत्क्रमेण लय। प्रथम पृथिव्या जले लय.। ततो जलं तेजसा शुष्यत्तेजसि लीयते। ततो वायुनाऽभिहन्यमान तेजो वायौ लीयते। ततो वायुरुन्सुरअअजमपदाभिधेयेन सह चिदाकाशे लीयते। अस्मद्वेदे श्रूयते "सर्वं वस्तु विनश्यति विना परब्रह्मणो मुखात्मकचिदाकाशम्।" अन्यत्रास्मद्वेदे श्रूयते। "सर्व पृथिवीसस्थित वस्तु नश्यति नित्यं तिष्ठति त्वदीयपरब्रह्मणो रज-स्तमोरूपगुणयुक्तस्य मुखम्"। सर्ववस्तुविनाशप्रतिपादकेऽस्मिन् कण्डिकाद्वये मुखपदस्य प्रसङ्ग कृत। तस्य प्रयोजनं चिदाकाशोऽविनाशीति। यद्यत्र मुखपद न स्यात्तदेत्यमुक्त स्यात् सर्व वस्तु विनश्यति परब्रह्मणि। अतो मुखपदप्रसङ्गश्चिदाकाश [नित्यता] निमित्त तिष्ठति, यतश्चिदाकाशं शुद्धचैतन्यस्य सूक्ष्मशरीरस्थानम्। पृथिवी तु मुनयो व्यवहारे देवी इति वदन्ति यत सर्वं वस्तु तया प्रसूयते। पुन सर्वं वस्तु तस्या लीयते। तथाऽस्मद्वेदे श्रूयते "तस्या पृथिव्या सकाशात् अस्माभिर्भवता सृष्टि[ ] कृता, पुनस्तस्यामेव भवन्तो मया नेया[:] पुन पृथिव्या सकाशाद्बहिरानेया" इति।

अथेन्द्रियाणि पच **शाम्म (१) जायिक (२) बासिर (३) सामिअ (४) लामिसा (५)** ख्यानि। तेषा मुनिवचोभिर्नामानि घ्राण रसन त्वक्-चक्षु-श्रोत्राणीति। एने एतेषा विषया **मशूमूम् (१) मजूख (२) मुन्सर् (३) मलमूस् (४) मसमूअ (५)** इति पदाभिधेयाः गन्ध-रस रूप-स्पर्श-शब्दा॰। तानि चेन्द्रियाणि प्रत्येक तत्तद्भूतोत्पन्नानि। तत्र घ्राण पार्थिव पृथिवी विना कस्मिन्नपि भूते गन्धानुपलभात्, गन्धवत्त्वं च गन्धग्राहकत्वात्। रसनेन्द्रियं जलीय रसव्यञ्जकत्वात्। चक्षुरिन्द्रिय तैजसं रूपग्राहकत्वात्, प्रकाशकत्वस्य द्वयोरपि प्रकटत्वात्। त्वगिन्द्रियं

वायवीयं स्पर्शव्यंजकत्वात्। श्रवणेन्द्रियं भूताकाश शब्दग्राहकत्वात्। अनाहतशब्दश्रवणद्वारा च सिद्धाना चिदाकाशतत्त्व प्रकट जायते सिद्धैर्विनाऽन्यैर्ज्ञातुमशक्यत्वात्। इदं श्रवणरूप ध्यानम् अस्मदीयाना सिद्धाना च साधारणमेव। इद च ध्यानम् अस्मदेकात्मवादिनो निरन्तरश्रवणमिति वदन्ति, तदेव सिद्धैर्ध्वनिरित्युच्यते। आभ्यन्तरेन्द्रियाणि पच **ख्याल(१)मुतसरिफ(२) हाफिज(३) वाहिमहि (४) सिमुश्ररक् (५)** सिद्धमते चत्वारि मनो-बुद्धि-चित्ताहकारा। एतेषा समुदाय पचममन्त करणमिति वदन्ति। तत्र मनसो द्वे शक्ती सकल्प-विकल्पात्मिके करणाकरणरूपे। द्वितीय बुद्धि, बुद्धिस्तु सम्यग्वस्तुगामिनी असम्यग्वस्तुगामिनी च। चित्तमेकं स्वभावं वत्ते न वृत्तिं वदन्ति, अथ स्वभावस्तस्य चरणस्थानीय, एतच्छेदेन चित्त धावनात् परावर्तते, चित्त तु मनसो जाघित्वं तत्कार्यं सर्वदिग्धावनम्। तत् सदसद्विवेकत्तम च न भवति। चतुर्थमन्तरिन्द्रियमहङ्कार अह करोमीत्यादिप्रतीतिमात्त्विक। अहकार परमात्मन कार्यं मायासान्निध्यात्। स चाहङ्कारस्त्रिविध सात्त्विको राजसस्तामसश्चेति। तत्र सात्त्विको ज्ञानस्वरूप उत्तम। स च परमात्मन सर्वं खल्वहमित्यभिमानरूप। अथ सकलवस्तुसामान्यतारूप सर्वव्यापक, यथाऽस्मद्वेदे श्रूयते **अल्लाहोम्मा होबिकुल्लि शइअसहीत्।** अस्यार्थ, ज्ञानी चेतनावान् भवति निश्चयेन सर्वव्यापकः इति। **हुवलअव्वल वलआखिरु वज्ञाहिरू वलवातिन्।** अस्यार्थं तन्मात्रमादि तन्मात्रमन्त तन्मात्र प्रकट तन्मात्र गुप्तमिति। राजसोऽहङ्कारो मध्यम। स च जीवभावमापन्नस्य शरीराकृतेभ्यश्चातिरिक्तोऽह नाह भूतसवद्ध इत्याकारक, तथाऽस्मद्वेदे नास्ति तत्सदृशं वस्तु, ईश्वरावाप्तकाम ससारप्राकट्यात्। तामसाहङ्कारोऽधम। अथ चाविद्यात। अविद्या तु शुद्धब्रह्मण उपासकत्वकल्पना। अधमत्वं चास्यातिनीचत्वात् परिच्छिन्नत्वाच्च। अज्ञाना बुद्धि प्रमादानङ्गीकरोति स्वीयस्थूलशरीर दृष्ट्वा वदति अह त्वमिति एकत्वमान्यताया दूरे पतति। अस्मद्वेदे श्रूयते "वद हे महासिद्ध, अयमस्ति अस्मादतिरिक्त सद्वस्तु नास्ति अह मनुष्योऽह भवत्सदृश"। वसिष्ठेनाप्युक्तं शुद्धचैतन्य हि परिच्छिन्नं स्यामितीच्छया तत्क्षण एव परमात्मरूप बभूव। ततोऽतिपरिच्छिन्नतया अहङ्काररूपं बभूव। ततोऽपि परिच्छिन्न महत्तत्त्वरूप बभूव। तत्सकल्पेन मनो बभूव। तत् प्रकृतिपदेनाप्युच्यते। मन सकल्पात् पञ्च ज्ञानेन्द्रियाणि घ्राण-रसन चक्षुस्त्वक्-श्रोत्र-रूपाण्युत्पद्यन्ते। तत्सकल्पात् कर्मेन्द्रियाणि वाक् पाणि-पाद-पायूपस्थाख्यान्युत्पद्यन्ते। एतत्संकल्पाद्बाह्या आभ्यन्तरा अवयवा उत्पद्यन्ते। एतत्समुदायं शरीर वदन्ति। इत्थं सर्वपदार्थप्रपितामहरूप परमात्मा एतान्युत्पाद्य एतैरात्मान बबन्ध, यथा कोशकीटो लालानिर्मितैस्तन्तुभिरात्मानम्। इत्थ जगत् सृष्ट्वा स्वय तत् प्रविवेश यथा बीज स्वतो वृक्षमुत्पाद्य तत्रानुप्रविशति। पूर्वं हि चिद्रूपे सर्वं गुप्तमासीत् साम्प्रत प्रकटीभूते जगति स्वय गुप्त इति।

अथ ध्याननिरूपणम्। तत्र यद्यपि सर्वश्वासनिरोधा नानाविधा सिद्धैरुक्तास्तथापि अजपा सर्वोत्कृष्टा वदन्ति, यत इयं जाग्रद्दशायां स्वप्नदशायां च स्वभावत सर्वप्राणिना सर्वदा संभवति।

तदुक्तमस्मद्वेदे "नास्ति किंचिदीदृश वस्तु यत् परमेश्वरजप सर्वदा न करोतीति । परन्तु भवन्तो न जानन्ति ।" अनेनाजपाजप एवोक्त । तस्योच्चारणे पदद्वय कृत, तत्र श्वासस्योपरि गमने स इति पदमाविर्भवति । नीचैरागमने अहमिति, अस्यार्थ सोऽहमिति । अस्मदेकात्मवादिनोऽपि श्वासक्रियाया **हुअल्लाह** इति जानन्ति । श्वासस्योपरिगमने हु इति बहिरागमने अल्लाह इति प्रकटीभवति ।

अथ परमेश्वरगुणव्याख्यानम् । एकात्मवादिना मते परमेश्वरस्य गुणद्वयमस्ति । तच्च **जलाल-जमालाख्यम्** । सर्वा सृष्टिरस्माद् गुणद्वयाद् बहिर्भूता । सिद्धैस्तु त्रय उक्ता अतस्त्रिगुण वदन्ति सत्त्व रजस्तम इति । तत्र रजस उत्पत्ति सत्त्वात् पालन तमस प्रलय । अस्मदीयैस्तु प्रतिपालकं सत्त्वगुण रज पदवाच्ये जमाले अन्तर्भाव्य द्वैविध्यमुक्तम् । एते त्रयोऽपि गुणा परस्परं सवलितवृत्तय । एतेषामधिष्ठातारस्त्रिमूर्तिरूपा उच्यन्ते । ते च ब्रह्मविष्णुमहेशा । अस्मदीया **जिबरईल् मीकाईल् इसराफील** इति वदन्ति । उत्पत्त्यधिष्ठाता जिबरईल्, प्रतिपालनाधिष्ठाता मीकाईल, सहारस्याधिष्ठाता इसराफील् इति । एतेषा भूतत्रयरूपा जलतेजोवायवः सम्बन्धिन । जल जिबरईलस्य सम्बन्धि, तेजो मीकाईलसम्बधि, वायु इसराफीलूसम्बन्धी, एते त्रयोऽपि सर्वशरीरे प्रकटा । तथा हि, जल-रूपो ब्रह्मा जिह्वायाम् अत परमेश्वरवाक्यप्रकाशकः, उच्चारणम् एतस्मात् प्रकटीभूतम् ; तेजोरूपो विष्णुश्चक्षुषि यत प्रकाशो ज्योतिश्च तत्रास्ति, दर्शनमेतस्मात् प्रकटम् , वायुरूपो महेशो नासायां शंखस्य फूत्कारद्वयमस्मात् प्रकट श्वासद्वयरूपं , तस्य समाप्तौ विनश्यति प्राणिजातम् । त्रयो गुणा॰ परमेश्वरस्य गुणा॰, ते चोत्पत्ति स्थिति-लयहेतव । एतेषा गुणाना प्रकाशका अपि ब्रह्मविष्णुमहेशा । ते च गुणा सर्ववस्तुषु प्रकटा । प्रथममुत्पत्तिस्तत॰ कियत्काल स्थिति पश्चान्नाश इति । त्रिमूर्तेस्तस्यैतस्य सामर्थ्यापरपर्यायं शक्तित्रयं सरस्वती लक्ष्मी पार्वतीति वदन्ति । सरस्वती रजोगुणयुक्त-ब्रह्मसबद्धा । पार्वती तमोगुणयुक्त-महेशसबद्धा । लक्ष्मी सत्त्वगुणयुक्त- विष्णुसबद्धा ।

अथ **रूहापर**पर्यायस्य आत्मनो निरूपणम् । **रूहजूजई रूहकुल्लो** च । मुनय एतौ द्वौ जीवात्मान परमात्मानं च वदन्ति । शुद्धचैतन्य स्थूलोपाधिना सूक्ष्मोपाधिना च परिच्छिन्न , तत॰ सूक्ष्मोपाधिना परिच्छिन्न॰ सत् रूह आत्मेत्युच्यते स्थूलोपाधितया परिच्छिन्न॰ सत् देह शरीरमित्युच्यते , अथ च शुद्धचैतन्य प्रथमपरिच्छेदकात् परिच्छिन्न सत् **रूहआजम**पदाभिधेयमेकत्वमान्यता धारयति । सर्वे रूहास्तस्मिन्नन्तर्भूता तमेव परमात्मान **रूहकुल्ली**ति च वदन्ति । चित्रजलतरङ्ग शरीरात्मस्थानीय । सर्वे तरङ्गा समष्टिरूपद्वारा परमात्मपदेनोच्यन्ते । शुद्धस्वच्छजलम् अत्रभवरसद्वय (?) शुद्धचैतन्यस्थानीयम् ।

अथ प्राणादिनिरूपणम् । स च सर्वशरीरात सचरन् वायुर्यत पचसु स्थानेषु तिष्ठति ततो नामपचकं धत्ते, तानि च नामानि प्राणापानसमानोदानव्यानरूपाणि । नासात॰ पादाङ्गुष्ठपर्यन्तं संचरन् प्राण श्वास एतद्विकार । गुदान्मेढ्रपर्यन्त सचरन्नपान । एतयोर्द्वयोर्नाभि परितो ग्रन्थि-

जीवननिमित्तं, नाभि-हृदययोर्मध्ये सचरन् समान । कण्ठाद्ब्रह्मरन्ध्रपर्यन्त संचरन् उदान । सर्वशरीरे अन्तर्बहिश्च त्वचमभिव्याप्य वर्तमानो व्यान ।

अथ जगच्चतुष्टयनिरूपणम् । एषु जगत्सु सर्वप्राणिन अवश्यं सचरन्ति । केषाचिदेकात्मवादिना तानि जगन्ति चत्वारि **नासूत मलकूत जबरूत लाहुत** इति । केचिज्जगन्ति पच वदन्ति, **आलममिसाल**-पदाभिधेय पचम वदन्ति । केचन आलममिसालं मलकूतेऽन्तर्भावयत-श्चत्वारि वदन्ति । सिद्धा एतानि अवस्थाश्चतस्र इति वदन्ति, जाग्रत् स्वप्न-सुषुप्ति-तुरीयाख्या । तत्र जाग्रन्नासूतानुसारि, तच्च जगत् प्रकट जागरणरूप च । अथ स्वप्न मलकूतानुसारी, स च जगदात्मन जगत्स्वापश्च । अथ सुषुप्ति जबरूतानुसारिणी, तस्या जगद्द्वयचिन्ताणि त्वन्ताहन्ते च न सन्ति । चक्षुषोरुन्मीलनेन [न] निमीलने वोपविष्टे सति बहव कुलद्वयविरक्तास्तज्जगदनभिज्ञा सर्वोत्कृष्टमतेन गुरुणा **जुनेद**नाम्ना शुद्धान्त करणेन प्रतिबोधिता सन्त आज्ञप्ता, एकात्मता सा यन्मुहूर्तमात्रमुपविष्टा विना यत्नम् । अन्यो महापुरुषो वदति, यत्न विनेति कि प्राप्तिं विना गवेषणा दर्शन विनाऽवलोकन द्रष्टा दृष्टिविषये निमित्तम् अतो मुहूर्तमात्रमुपवेशनमित्थ यत् जाग्रत्स्वप्नरूप-जगद्द्वयचिन्ताणि तन्मुहूर्तं मनसि नायान्ति । तदुक्त ब्रह्मज्ञाने महादेवपार्वतीसंवादे ।

दृष्टि स्थिरा यस्य विनाऽवलोकन वायु स्थिरो यस्य विना निरोधनम् ।
मन स्थिरं यस्य विनाऽवलम्बन स एव योगी स गुरु स सेव्य ॥

तदेवोक्तं चास्माकं सिद्धै शुद्धान्त करणै वाञ्छसि चेत् प्राप्तुं क्षणमात्र नान्वेषय, वाञ्छसि चेज्ज्ञातुं क्षणमात्र मा जानीहि, यतो रहसि चेदन्वेषयसि प्रकटाद्दूरीभवसि, प्रकटे चेदन्वेषयसि रहसो दूरीभवसि, अतो रह-प्रकटाभ्या युक्तितो बहिर्भूय सपादप्रसार सुखं स्वपिहि तमाश्रित्य इति । अथ तुरीया लाहुतानुसारिणी । सा शुद्धचैतन्यस्वरूपा व्यापिकाच्छादिका जगत्त्रयस्य । यदि अधिकारी जाग्रत स्वप्ने स्वप्नात् सुषुप्तौ सुषुप्तेस्तुरीयायामित्येव क्रमेण संचरति तदेत्थं तस्य वर्धन भवति क्षरश्चाक्षरो भवति । अत्रभवत्तत्त्वज्ञाना तत्त्व सिद्धा निर्गुणं वदन्ति । स एव यदि तुरीयात सुषुप्तौ सुषुप्ते स्वप्ने स्वप्नाज्जाग्रति विसचरन्ति तदा अक्षर क्षरो भवति ।

अथ शब्द नादयोर्व्याख्या । परमात्मनो नि श्वसित निमित्तं प्रणवपर्याय-**कुन्** शब्दस्रष्टृत्वस्य प्रकटं जातम् । तस्य शब्द-नादस्य सिद्धै सरस्वतीति नाम स्थापितम् । सर्वे शब्दा ध्वन्यात्मका वर्णात्मकाश्च तस्मादुत्पन्ना । सर्वं जगत् तस्यानुरंजकस्य ध्वनिमयम्, केन श्रुत ईदृशो लम्बमानो ध्वनि । अथ नादशब्द सिद्धाना मते त्रिविध प्रथमोऽनाहत, अयमर्थ ईदृशशब्द सार्वदिक । एकात्मवादिन एतच्छब्दम् अपरिच्छिन्नं सर्वजपाना चक्रवर्तिनं वदन्ति । अथ नादोऽनादि प्रत्यक्षत्व चिदाकाशस्य, एतस्मात्, एतच्छब्द न प्राप्नुवन्ति कुलद्वयगतमहान्तो विना । द्वितीय आहत, आहत शब्दस्तु परस्पराभिघातादुत्पद्यते विना वर्णोच्चारणम् । तृतीय शब्दो वर्णात्मक पदोच्चारणप्रयत्नादुत्पद्यते । उक्त च

आहतोऽनाहतश्चेति द्विविध शब्द उच्यते ।
तत्रानाहतनाद तु मुनय समुपासते ॥
गुरूपदिष्टमार्गेण मुक्तिद न तु रञ्जकमिति ॥

अय वर्णात्मक शब्द सरस्वतीसम्बन्धी, एतस्माच्छब्दात् नाम्रा महीयानस्माक मध्ये अस्ति स **इस्मआजम** उच्यते। सिद्धास्तु त वेदमुख इति वदन्ति। ओम् अस्य वेदमुखस्यार्थ । सोऽस्ति गुणत्रयस्वामी। गुणत्रयं तु उत्पत्ति स्थिति लयनिमित्तम्। तदेवाकारोकार-मकारा वदन्ति, ते च तत्र प्रकटा, अय चैतन्नाम्नो लिपिद्वयेऽप्याकृतिविशेष एक एव। चतुर्णामपि भूताना जल-तेजो-वाय्वाकाशाना शुद्धचैतन्यस्य चात्र चिह्नानि प्रकटानि।

अथ **नूर**पर्याय-प्रकाशव्याख्या। स च त्रिविध। यदि जलालगुणपर्याय-तमोगुणात् प्रकटो भवति तदा सूर्यरूप वा सुवर्णरूप वा अग्निरूप वा भवति। यदि जमाल-गुणपर्याय-सत्त्वगुणात् प्रकटो भवति तदा चन्द्ररूप वा रजतरूप वा जलरूप वा भवति। अयच गुणासस्पृष्टस्वरूपप्रकाशन्तु विना परमेश्वरीयसिद्धै एषामित्यमस्मद्वेदे आज्ञप्त स्वप्रकाश स्वमार्ग ज्ञापयति त प्रति यमपेक्षते तै [?] अन्ये न प्राप्नुवन्ति। किच। सप्रकाशस्तु, यदि कश्चिद् पुरुष स्वपिति अथवा चक्षुषी निमील्य तिष्ठति, चक्षुषा न पश्यति, कर्णेन न शृणोति, न वाचा वदति, न नासिकया जिघ्रति न त्वचा स्पृशति, स्वप्ने सर्वा एता क्रिया एकेनैव क्रियन्ते। तत्र निष्प्रयोजना अवयवा बाह्येन्द्रियाणि ज्योतीषि प्रदीपाश्च। घ्राण-रसन-चक्षुस्त्वक्-श्रोत्राणि मिथ एकीभूतानि एकव्यक्तिरूपाणि जायन्ते, स ब्रह्मप्रकाश उच्यते। हे सखे त्व विचारय मया किमुक्तम्। यत इद तीक्ष्णबुद्धेर्विचारस्य स्थानम्। सिद्धाना सिद्धेन एतद्विचारस्य प्रशसाया आज्ञप्तम् अयमेको विचारस्तस्मिन्मुहूर्तमात्रमवस्थानं भुवनत्रयगतमनुष्यदैत्यादिधर्मादपि श्रेष्ठतममिति। स प्रकाश शुद्धचैतन्यस्य स्वरूपम्, यथाऽस्मद्वेदे परमेश्वर आकाश-पृथिव्यो प्रकाश, त प्रकाश सिद्धा ज्योति स्वरूप सदाप्रकाशं स्वय प्रकाशं च वदन्ति। अयमर्थ स्वयं स्वयमेव नित्य प्रकाशोऽस्ति जगत्तस्मिन् दृश्यते वा नवा। य वा एकात्मवादिन प्रकाशरूपो न तु प्रकाशवान् इति वदन्ति, तथा सिद्धा अपि ज्योति स्वरूपो न तु ज्योतिष्मानिति वदन्ति। तदुक्तमस्मद्वेदे "शुद्धं ब्रह्म प्रकाश पृथिव्याकाशयो, स प्रकाशो यथा गवाक्षदीप काचघटीमध्ये काचघटी च प्रकृष्टप्रकाश-तारावत् प्रकाशते, स दीप प्रज्वालित इङ्गुदीफलतैलेन, स चेङ्गुदीवृक्षो न पूर्वे न वा पश्चिमे। निकटे तु शोभमानेङ्गुदीतैल प्रकाशते विनाऽग्निसंयोगे[न]। प्रकाशस्योपरि प्रकाश। मार्ग ज्ञापयति परमेश्वर स्वप्रकाशस्य यमिच्छति। अय यद्विरक्तेन मया बुद्ध तदिदम्। गवाक्षपदस्य प्रयोजन ब्रह्माण्ड प्रकट, दीपपदप्रयोजन ज्योति स्वरूपं, काचघटीपदप्रयोजनमात्मा, सा काचघटी आत्मा भवति, तारासदृशप्रकाशवती भवति। अस्य दीपस्य प्रकाशेन काचघटी अपि दीपसदृशता ज्ञापयति, प्रज्वलित स दीपो व्यञ्जनया शुद्धचैतन्यस्य प्रकाश, शोभमानशुद्धचैतन्यस्वरूपवृक्षात् स

सर्वदिग्भ्यो व्यावृत्त न पूर्वस्या न पश्चिमायाम् इङ्गुदीतैलपदप्रयोजन परमात्मा । तच्च तैलम् अति-सूक्ष्मम अतिस्वच्छम् । स्वय स्वयमेव प्रकाशते । प्रयोजन नास्ति प्रज्वलने । एकात्मवादिना गुरु**वासिती**नामा आत्मप्रश्नमायामाज्ञप्तवान् आत्मनस्तु काचघटी तथा प्रकाशवती यथा स्मार्तस्याग्नि-स्पर्शस्य वेदश्रवणस्य चापेक्षा नास्तीति । अत्यन्तसामर्थ्येन निकटे स्वय स्वयमेव प्रकाशो भवति । अथ तैलप्रकाश शुद्धब्रह्मप्रकाशेन सह प्रकाशोपरि प्रकाश । अस्यार्थ अति स्वच्छत्वप्रकाशत्वाभ्या प्रकाश प्रकाशोपरि, ईदृशोऽपि प्रकाशोपरि प्रकाशो न दृश्यते केनापि तावद् यावत् स्वीयैकत्वप्रकाशेन [शो न ?] मार्ग ज्ञापयति । प्रयोजनमिदं शुद्ध ब्रह्म स्वप्रकाशेन प्रकाशसम्बन्धिना सूक्ष्माणामावरणानां मध्ये प्रकटम् । कश्चन अन्धकार आवरण वा तन्मध्ये नास्ति । यादृशः शुद्धब्रह्मप्रकाश परमात्मावरणे प्रकट , अथ परमात्मा आत्मनामावरणे, आत्मान शरीराणामावरणे । अनेन प्रकारेण दीपस्तैलसहित काचघट्यावरणमध्ये प्रकट , काचघटी गवाक्षावरणमध्ये । एते शुद्धब्रह्मप्रकाश-व्यापारेण प्रकाशोपरिप्रकाश कृतवन्त' ।

अथेश्वरदर्शननिरूपणम् । ईश्वरदर्शन सिद्धै· साक्षात्कार इत्युच्यते । वाह्यचक्षुषा अन्तश्चक्षुषा च जानीहि । परमेश्वरदर्शने इहामुत्र वाह्याभ्यन्तरचाक्षुषे केषामपि सिद्धानां मुनीना वा परमेश्वरकृतशुद्धान्तःकरणाना नास्ति शङ्काविप्रतिपत्ति परस्परविरोधो वा । सर्वेषा-मप्यपौरुषेयग्रन्थवता परिपूर्णाना दर्शनवता प्रतिमतम् अस्मिन्नर्थं श्रद्धास्ति, किं **कुराण**वता किं **वेद**वता किं **तौरात**वता किं **इंजिल**वताम् । अज्ञानिनोऽन्याश्च ते ये स्वस्वमार्गे परमेश्वर-प्रत्यक्ष नाङ्गीकुर्वन्ति । सर्वसामर्थ्यवत परमेश्वरस्य स्वप्रत्यक्षकरणे कुतो न सामर्थ्यम् । अस्मिन् विषये **सुन्नीनां** सम्यक् मार्गोपलब्धि यदि निर्गुण शुद्धचैतन्य द्रष्टु शक्नोति तदेदमत्यन्त-बाधित, शुद्धस्य एकाकिन सूक्ष्मस्यापरिच्छिन्नस्य यावत् परिच्छेद' सूक्ष्मावरणनाशश्च न भवति तावत् प्रत्यक्षस्यासम्भवात् । तस्मात् ईदृशस्य प्रत्यक्षस्यात्यन्ताभाव । यदुक्त परलोक एवेश्वरप्रत्यक्ष न त्विहलोक इति तन्निर्मूलम्, यदि तस्मिन् सर्वसामर्थ्यम् अस्ति, तदा सर्वप्रकारेण सर्वस्मिन् देशे सर्वकाले च स्वप्रत्यक्षकरणस्यापि सम्भवात् यस्यात्रादर्शनं, कठिन खलु तस्य तत्रापि दर्शनम् । तथाचास्मद्वेदे श्रूयते य कश्चिदस्मिँल्लोके दर्शनसम्पदो निराशो भवति स तस्मिन् अवलोकनसम्पदो हताशो भवति । ये तु **हुक्मामातोजल** ईश्वरप्रत्यक्ष नाङ्गीकुर्वन्ति ते महापराध कृतवन्त । यदि शुद्धस्य प्रत्यक्ष न संभवतीति वदेयु तदास्य विवादस्यास्पद किंचिदपि स्यात् । सर्वप्रकारेणापि प्रत्यक्ष न संभवतीति वदद्भिरत्यन्त महापराध कृत , यतो बहुधा-परिपूर्णै सिद्धैर्मुनिभिश्च वाह्यचक्षुषा परमेश्वरस्य दर्शन शब्दश्रवण च साक्षात्कृतम् । यदि तद्वाक्यश्रवण सर्वदिक्षु अङ्गीकरोषि कुतस्तर्हि सर्वदिक्षु तद्दर्शनमपि नाङ्गीकरोषि । यथा परमेश्वरो देवता अपौरुषेयग्रन्था सिद्धा महाप्रलय साध्वसाधुनी परमेश्वरात्तीर्थादीनि च अवश्यश्रद्धेया· तथा परमेश्वरदर्शनमप्यवश्य श्रद्धेयं यत ईश्वरदर्शनमेव सर्वेषा प्रयोजनम् । किं च परस्पर

विरोध कुत परमसिद्धवाक्ये, अस्मदीयपण्डितै कश्चन प्रश्न कृतो दृष्ट परमेश्वरस्त्वयेति ? ततं आज्ञसवान् प्रकाशमानं पश्याम्यह तम्। तदेतद्वाक्यमित्थ पठितं ज्योति स्वरूप कथ पश्याम्यह तम्। युक्त न भवति यत् परमसिद्धस्यादर्शनम्। य प्रथमतोऽर्थोऽस्माभि स्वीकृत व्यञ्जनास्ति तस्य दर्शनं प्रकाशाचरणेय (?) स्वीकुर्म, व्यञ्जनास्ति अत्यन्तशुद्धचैतन्य नीरूपमिति। एतत् पाठद्वय परस्पर-विरुद्धार्थक न भवति किन्तु अद्भुतसिद्धोऽयम्। एकस्मिन् वाक्ये द्वयो सिद्धान्तयोर्निर्णय कृत। यथाऽस्मद्वेदे श्रूयते। तस्मिन् दिवसे मुखानि प्रसन्नानि, सन्तुष्टा हि पश्यन्ति स्वीयपरमेश्वरम्। स्पष्ट प्रमाण दर्शनविषये किम् इद दर्शनम् ईश्वरपदसम्बन्धि जातमिति तस्य परिच्छिन्नेश्वरत्वस्य दर्शन सभवति। क्वचित् कण्डिकायामिदं श्रूयते चक्षूंषि तन्न पश्यन्ति, स चक्षूंषि पश्यति, स सूक्ष्म स सर्वज्ञ इति। व्यजना नीरूपत्वस्यास्ति। अस्यार्थ चक्षूंषि तन्न पश्यन्ति निर्गुणत्व-नीरूपत्वाभ्या स सर्व पश्यति स परमसूक्ष्मो नीरूपश्च। अस्या कण्डिकाया स इति पद तिष्ठति तेन व्यज्यते शुद्धचैतन्यस्या-प्रत्यक्षत्वम्। दर्शनम् ईश्वरस्य पञ्चप्रकारक प्रथमदर्शन स्वप्ने मनश्चक्षुषा, द्वितीय दर्शन जाग्रति शिरश्चक्षुषा, तृतीय तु स्वप्नजागरणयोर्मध्ये विशेषनिरहङ्कारतया, चतुर्थ विशेषपरिच्छिन्ने दर्शनम्। पञ्चमदर्शनम् एकस्वरूपस्य बहूना परिच्छिन्नाना बाह्यानाम् आभ्यन्तराणा जगता मध्ये। एवमेव दृष्ट परमसिद्धेन तस्मिन् समये स्वय न स्थित दृग्दृश्ययोरैक्य च स्थितम् अथ च स्वप्नजाग्रन्निरहन्तानामैक्य ज्ञातमभूत्। किञ्च बाह्याभ्यन्तरचक्षूंषि एकीभूतानि अभूवन् दर्शनस्य इयमेव मान्यता परिपूर्णा एतद्दर्शनस्येहलोकपरलोकापेक्षा नास्ति, सर्वस्मिन् देशे काले च सभवति।

अथ नामानि निरूप्यन्ते। परमेश्वरस्यानन्तानि नामानि मर्यादापरिच्छेदातीतानि **मुतल्क़् वहत्** शुद्धचैतन्यस्य सिद्धा शून्य निर्गुण निराकार निरजन सत् चित् आनन्द इति वदन्ति, अस्मद्वेदमुखस्य अल्लाह इत्यस्य ओमिति वदन्ति। हु इत्यस्य स इति वदन्ति। ज्ञाना-परपर्याय **इलम** सम्बन्धात् आलिम इति वदन्ति, सिद्धाश्चैतन्यमिति नाम वदन्ति। **हैयः** नित्यमिति **कादरः** समर्थ **मुरीद** स्वतन्त्र **समीअः** श्रोता **वसीरः** द्रष्टा इति वदन्ति। वचनसम्बन्धात् वक्तेति **फिरिस्तानां** देवता इति **मजहर अतमस्य** महा अवतार इति। अवतारस्तु स यस्मिन् समये यत्र परमेश्वरसामर्थ्यं यावत् प्रकटम् अन्यत्र कुत्रापि तस्मिन् समये प्रकटीभवितु न शक्नोति। **वहयस्य** आकाशवाणीति आज्ञसवान् परमसिद्ध। सर्वाभ्य आकाशवाणीभ्यो मह्य मियमत्यन्तम् अतिकठिनतरा घण्टा भ्रमरशब्दानुकारिणी। यतोऽय शब्द आकाशात् प्रकटो भवति अत आकाशवाणीत्युच्यते। अपौरुषेयग्रन्थोऽस्माकं कुराण सिद्धानां वेद इत्युच्यते। पिशाचानां मध्ये सुजना **परी**शब्दवाच्या तेषामेव दुर्जना **देवशायाती** राक्षसाश्चोच्यन्ते। अथ **आदमी** मनुष्यः **नबी** सिद्ध **वली** ऋषीश्वर इति नाम कथयन्ति।

अथ सिद्धत्व-ऋषीश्वरत्व-निरूपणम्। सिद्धास्त्रिविधा। एक स येन परमेश्वरो दृष्टो बाह्येन आभ्यन्तरेण वा चक्षुषा। द्वितीय स येन शब्द श्रुत, स शब्दो वर्णात्मको वा ध्वन्यात्मको वा। तृतीय स येन देवता दृष्टा तच्छब्दो वा श्रुत। सिद्धत्वम् ऋषीश्वरत्व च त्रिविधम् एक सिद्धत्वम् ऋषीश्वरत्व च निर्गुणत्वसम्बन्धि द्वितीय सगुणत्वसम्बन्धि, तृतीय-मुभयसम्बन्धि। निर्गुणसम्बन्धि रुहसिद्धत्व यथा। तेन तत्त्वसमुद्रस्य निर्गुणत्व-सम्बन्धि दृष्ट तेनैवोपदिष्ट तदीयलोकैर्न स्वीकृत निर्गुणत्वसम्बन्धित्वात् अल्पै स्वीकृत तदुपदिष्टम्। ते नाशसमुद्रे निमग्ना विरागिण समये स्वीयान् शिष्यानुपदिशन्ति निर्गुणत्वम्। तदुप-देशात् कोऽपि न ज्ञानवान् जायते, फल च नाप्नोति। मार्गमध्ये गच्छन्तो विनश्यन्ति च, परमेश्वर न प्राप्नुवन्ति। सिद्धत्व सगुणत्वसम्बन्धि यथा मूसासिद्धत्वम्, तेन महीरुहाग्रो दृष्टम् अभ्रमध्यतो वाक्य श्रुतम्। तन्मार्गानुयायिन तदनुकारिणश्च सगुणसम्बन्धिनस्तन्मध्ये निमग्ना सन्त प्रतिमोपासका जाता। तैरीश्वरस्याऽऽज्ञाभङ्ग कृत। उच्छृङ्खला केचनाद्यन्ते अस्माक समये पूर्णानुकारिणस्ते स्वव्यापार कृतवन्तोऽमुना प्रकारेण जीवन्ति। निर्गुणत्व-सम्बन्धरहिता सन्त सगुणत्वसम्बन्धिनिमग्ना सुन्दर रूप पश्यन्त अनुरञ्जकशब्द संश्रृण्वाना असत्वप्रकारेण क्रीडन्तो बद्धा भवन्ति। तत्पृष्ठतो गमन न युक्त, यद्रूप स्वस्वरूप प्रदर्श्य चेतो हरति। तत् कालस्त्वदृष्टे दूर नयति। अतो मनस्तत देय यत्तव सङ्गे स्थितं वर्तते स्थास्यति च। तृतीयमुभय-सम्बन्धि। अस्यार्थ सगुणत्वनिर्गुणत्वसम्बन्धिनोरेकीकरण तत परिपूर्णसिद्धत्वं परमसिद्धस्य सिद्धत्वम्, यतो निर्गुणत्वसगुणत्वापरिच्छिन्नत्वनीरूपत्वसरूपत्वानामेकीकरण कृतम्। यथाऽस्मद्वेदे (fol 6b) श्रूयते नास्ति तत्सदृश वस्तु, इय व्यञ्जना निर्गुणत्वमान्यतायाम् अथच श्रोता द्रष्टा च, इय व्यञ्जना सगुणत्वमान्यतायाम् इय परममान्यता यद्द्वयोरेकीकरणम्। सिद्धत्व समापन च, सर्वलोकशिरोरूपा असाधारणी पूर्वपश्चिमायत सर्वं जगत् व्याप्य स्थितवती। सिद्धत्व निर्गुणत्वसम्बन्धि निराशमस्ति, सगुणत्वसम्बन्धिसिद्धत्वात्। सगुणत्वसम्बन्धिसिद्धत्व हताशम्, निर्गुणत्वसम्बन्धिसिद्धत्वात्। परिपूर्णसिद्धत्व निर्गुणत्वसगुणत्वयोराच्छादक यथाऽस्मद्वेदोपनिषदि श्रूयते। **हुवल् अव्वल् वल् आखिर् वज़ाहिर् वल्बातिन्।** अस्यार्थ, स आदि सोऽन्त स प्रकट स गुप्त स निर्गुण स सगुण स परिच्छिन्न सोऽपरिच्छिन्न स साकार स निराकार इति। स एव सर्वमिद तदतिरिक्त किमपि वस्तु नास्ति। ईदृश सिद्धत्वम् एतेषा परिपूर्णानुयायिनामेव विशेषत यथोक्तमस्मद्वेदे। सर्वमतानुसारिभ्यो भवन्त उत्कृष्टा सगुण निर्गुणयोर्द्वयोरपि ऐक्येन उपासनाकरणात्। अस्यार्थ परमसिद्धानुसारिण, ते च ईश्वरसत्कृतपरमसिद्धसमयवर्तिन सिद्धास्तत्परिवारभूतास्तत्प्रतिनिधि-भूताश्च **अबुबक्र् उमर् उस्मान् अली हसनहुसैन्** अन्यस्मिन् समये च एतादृशा **जुन्नून-मिस्रीरो जुनैदो** ज्ञानिना गुरु **मीरान् मुहद्दीन् इब्न् अरबी** मद्गुरु **मियाँ मिरमुल्लाशाह् मियाँबारी।**

अथ दिङ्निरूपणम् । अस्मदेकात्मवादिन पूर्वपश्चिमोत्तरदक्षिणोर्ध्वाधोभेदेन षड् वदन्ति । सिद्धा दश इति वदन्ति । द्वयोर्द्वयोदिशोर्मध्ये एकैका विदिक् आग्नेयी नैर्ऋती वायवी ऐशानीति दश दिशो वदन्ति । पूर्वदक्षिणयोर्मध्ये आग्नेयी । दक्षिणपश्चिमयोर्मध्ये नैर्ऋती । पश्चिमोत्तरयोर्मध्ये वायवी । उत्तरपूर्वयोर्मध्ये ऐशानी ।

अथा**स्मानपर**पर्यायगगननिरूपणम् । सिद्धा, अष्टौ वदन्ति । तत्र सप्तग्रहाणा भ्रमणशीलाना सरणिरूपाणि सप्त गगनानि । ते च भेद्दा **जुहल् मुस्तरी मिटरीख़ शम्स् जुहरै उतारिद् कमर्** इति वदन्ति । ग्रहनामानि सिद्धा शनैश्चर-बृहस्पति-मङ्गल-सूर्य-शुक्र-बुध-चन्द्रा इति वदन्ति । सर्वनक्षत्राणामाधारभूत गगनम् अष्टमम् एतस्य गगनस्य दार्शनिका अष्टम नक्षत्रगगः (fol 7a) वदन्ति । यथाऽस्मद्वेदे श्रूयते । गगनानि पृथिवी च **कुर्शी**मध्ये सम्माति नवम महाकाशं ज्ञात्वा गगनमध्ये तन्निक्षिप्त' स सर्वव्यापक इति स सर्वेषा गगनाना पृथिवीना **कुश्यी**श्चाच्छादक इति ।

अथ पृथिवीनिरूपणम् । पृथिव्या सप्त भेदा । ते च भेदा सप्त पुटान्युच्यन्ते । तानि च पुटानि अतल-वितल-सुतल-तलातल-महातल-रसातल-पातालाख्यानि । अस्मन्मतेऽपि सप्त भेदा । यथाऽस्मद्वेदे श्रूयते परमेश्वर येन सप्त गगनानि कृतानि तद्वत् सप्त पृथिव्य कृता । अथ पृथिव्या विभागनिरूपणम् । यत्र लोकास्तिष्ठन्ति तस्या दार्शनिकै सप्तधा विभाग कृत तान् विभागान् सप्त **अआक्लिम** इति वदन्ति । पौराणिकास्तु सप्त द्वीपानि वदन्ति । एतान् खण्डान् पलाण्डुत्वग्वत् उपर्यधोभावेन न जानन्ति, किन्तु निश्रेणीसोपानवज्जानन्ति । सप्त पर्वतान् सप्त कुलाचलान् वदन्ति । तेषां पर्वताना नामान्येतानि । प्रथम सुमेरु मध्ये, द्वितीयो हिमवान्, तृतीयो हेमकूट, चतुर्थो निषध, एते सुमेरोर्दक्षिणत । नील पचम, श्वेत षष्ठ, शृङ्गवान् सप्तम । एते सुमेरोरुत्तरत । माल्यवान् पूर्वस्या गन्धमादन पश्चिमाया कैलासस्तु मर्यादापर्वतेभ्योऽतिरिक्त । यथाऽस्मद्वेदे श्रूयते अस्माभि पर्वता शकव पृथिव्या कृता । एतेषा सप्तद्वीपाना प्रत्येकमावेष्टनरूपा सप्त समुद्राः । लवणो जम्बुद्वीपस्य आवरक । इक्षुरस प्लक्षद्वीपस्य, सुरासमुद्र· शाल्मलीद्वीपस्य, घृतसमुद्र कुशद्वीपस्य, दधिसमुद्र क्रौंचद्वीपस्य, क्षीरसमुद्रः शाकद्वीपस्य, स्वादुजलसमुद्र पुष्करद्वीपस्यावरक इति समुद्रा सप्त । अस्मद्वेदेऽपि प्रकटा भवन्ति वृक्षा लेखन्यो भवेयु समुद्रो मषीभवेत् तत पश्चात् सप्त समुद्रा मषीभवेयु, भगवद्वाक्यानि समाप्तानि न भवन्ति । प्रतिद्वीप प्रतिपर्वत प्रतिसमुद्र नानाजातयोऽनन्ता जन्तवस्तिष्ठन्ति । या पृथिवी ये पर्वता ये समुद्रा सर्वाभ्य पृथिवीभ्य सर्वेभ्य पर्वतेभ्य सर्वेभ्य समुद्रेभ्य उपरि तिष्ठन्ति तान् स्वर्ग इति वदन्ति । या पृथिवी ये पर्वता ये समुद्रा सर्वाभ्य· पृथिवीभ्य सर्वेभ्य पर्वतेभ्य सर्वेभ्य समुद्रेभ्य अधोभागे तिष्ठति स नरक इति वदन्ति । निश्चित किल सिद्धै स्वर्गनरकादिक सर्व ब्रह्माण्डान्न किंचिद्बहिरस्तीति । ते सप्तगगनाश्रिता सप्तग्रहा स्वर्ग परितो मेखलावत् परिभ्रमन्तीति वदन्ति, न स्वर्गस्यो(fol. 7b)परि । अथ च स्वर्गस्य यदि (?) मन आकाश जानन्ति अस्मदीयास्त' **अर्श** वदन्ति स्वगभूमि **कुर्शीति** वदन्ति ।

अथ **जगद्वर्जख**पर्याय-प्रेतलोकनिरूपणम् । अस्मन्महामिद्धेनाज्ञप्त निश्चयेन खलु य कश्चिन्-मृतस्तस्य प्रलयो जात, तत आत्मा तत्क्षण एव भौतिकस्थूलशरीरा[द्]वियोग' प्राप्य सूक्ष्मशरीरे प्रविशति । तस्य सूक्ष्मशरीरस्य कर्मणा उत्पत्ति, तच्च कर्म धर्मो वा अधर्मो वा प्रश्नोत्तरे समाप्ते तत्क्षण स्वर्गिण स्वर्गे नयन्ति नारकिण नरके नयन्ति । अनुसारि एतद्वेदकरिडकाया, ते निर्भाग्या जाता सन्तोऽग्निमध्ये उच्चैराक्रोशन्त मकरुण जल्पन्तो नित्य तत्रैवाग्नौ तिष्ठन्ति तावद् यावद् द्यावाभूमी तिष्ठत परमेश्वरस्येच्छा विना । •निश्चयेन किल तव परमेश्वर करोति यदिच्छति । ये भाग्यवन्तस्ते स्वर्गे नित्य तिष्ठन्ति यावद् द्यावाभूमी तिष्ठत, विना परमेश्वरस्य तन्निष्कासनेच्छाम् कृपादान तस्यानन्त यद् द्यावाभूम्योर्नाशात् पूर्वमपि यदीच्छति नरकात् स्वर्गे नयति । एको महापुरुष एतत्करिडकाया अर्थमित्थमकरोत । एक समय एतादृश आयास्यति यत्र नारकिण केऽपि नरके न स्थास्यन्ति । चिरकाल नरकस्थित्यनन्तर निष्काशन स्वर्गिणा स्वर्गात् तद्यद्द्यावाभूम्योर्नाशात् पूर्वमपि यदीच्छति स्वर्गात् **फिरदौस आला**मध्ये नयति यत कृपादान तस्यानन्तम् । यथाऽस्मद्वेदे श्रूयते परमेश्वरस्यैक स्वर्गस्तिष्ठति य सर्वस्वर्गेभ्य उत्कृष्टतम, य सिद्धा • वैकुण्ठ वदन्ति, इय महामुक्ति ।

अथ महाप्रलयनिरूपणम् । सिद्धानामिद मत यत् नारकिणा नरके स्वर्गिणा स्वर्गे चिरकाल स्थित्यनन्तर महाप्रलयो जायते । यथाऽस्मद्वेदे श्रूयते । शखे ध्माते सति पश्चान्मूर्छन्ति द्युस्था भूमिष्ठाश्च सर्वे, विना त पुरुष य परमेश्वरो मूर्छातो रक्षितुमिच्छति । ते च ज्ञानिन एव ये परमेश्वरेणेहामुत्र च मूर्छात प्रमादाच्च रक्षिता । तदुक्तं वाशिष्ठरामायणे ।

क्ल्पान्तवायवो वान्तु यान्तु चैकत्वमर्णवा ।
तपतु द्वादशादित्या नास्ति निर्मनस क्षति ॥

तत पश्चान्नाश प्राप्नुवन्ति दिव पृथिव्यो नरका' स्वर्गाश्च । समाप्ते ब्रह्मण आयुषि ब्रह्माण्डे चादृश्यता गते सति नारकिणा स्वर्गिणा च विदेहमुक्तिर्भाविनी । अस्यार्थ उभयेषामपि शुद्धब्रह्मणि ऐक्य भविष्यति । उक्त च ।

ब्रह्मणा सह ते सर्वे सप्राप्ते प्रतिसचरे ।
परस्यान्ते कृतात्मान प्रविशन्ति पर पदम् ॥

अथ मुक्तिनिरूपणम् । मुक्तिर्नाम शुद्धचैतन्ये परिच्छिन्नाना विलय विगलनमिति यावत् । यथा एतत्करिडकात (fol 8a)परमेश्वरात् **कुज्ञान् अकब्बरो**ऽस्ति स महाफलमिति प्रकट भवति । प्रवेशन **कुज्ञान् अकब्बरे फिरदौस आला**परपर्याये, महामुक्ति परममोक्ष इत्यर्थ । सा च मुक्तिस्त्रि-विधा—प्रथमा जीवन्मुक्ति, अयमर्थ जीवद्दशायामेव मुक्तिरिति । जीवन्मुक्तस्तु य कश्चिज्जीवद्दशाया ज्ञानसम्पत्त्या सत्परिचयेन च मुक्तो भवति । अस्मिन् ससारे सर्व वस्तु एक पश्यति एक च जानाति । प्रवृत्तयो निवृत्तय शुभा अशुभाश्च एतेषा स्वसम्बन्ध न करोति । स्वस्य सर्वसृष्ट्या सह मत्य-

स्वरूपतया जानाति। सर्वत्र प्रकाश सत्यस्वरूप इति जानाति पश्यति च। सर्वस्य ब्रह्माण्डस्य एकात्मवादिनोऽ**महज्जग**दिति नाम वदन्ति। तदेव परमेश्वरस्य समष्टिरूपमस्ति। अथ परमेश्वरस्य स्थूलशरीरस्थानीय चिदाकाश परमेश्वरस्य नित्यसूक्ष्मशरीरस्थानीय शुद्धचैतन्य तस्य शरीरस्यात्मस्थानीय व्यक्तिरेकैवेति जानीयात्, एकमणु एक तृण गुप्त प्रकटं च तस्मादसदशद्वैतादतिरिक्त न पश्येत्। न जानीयात्। यथा च एकस्य पुरुषस्या**महज्जग**द्वदन्ति स्म परस्परविलक्षणा बहवोऽवयवा एकव्यक्ति· अथ च भिन्नावयवा न तु सोऽनेक, तथैव तस्य शुद्धचैतन्यस्यापि बहव परिच्छिन्ना अवयवा परन्तु अनेक त न जानीयात्। यथैवैको महापुरुष शुद्धान्त करण आज्ञप्तवान् सत्यस्वरूप सर्वब्रह्माण्डस्यात्मा सर्वब्रह्माण्ड सत्यस्वरूपस्य शरीरम् आत्मानो देवताश्च इन्द्रियाणि, तस्य शरीरस्य गगनानि भूतानि स्थावराणि जङ्गमानि च सर्वाणि अवयवा। ज्ञानमिदमेव अन्यदप्रयोजकम् अनेनैव प्रकारेण व्यासप्रभृतय सिद्धा अपि सर्वब्रह्माण्ड महज्जगत् एकव्यक्ति ज्ञात्वा तच्छरीरावयवानेव वर्णयन्ति। एतदर्थं एकात्मवादी य य पश्यति जानातु स पदार्थो महापुरुषस्य स सोऽवयव इति। सप्तम पाताल महापुरुषस्य चरणतल, रसातल षष्ठ महापुरुषस्य चरणपृष्ठं, पिशाचाद्या पादाङ्गुल्य, पिशाचाना वाहनरूपा पशवो महापुरुषस्य नखा, महातल पचमं पुट गुल्फौ महापुरुषस्य, तलातल चतुर्थपुटं महापुरुषस्य जघे, सुतल तृतीय पुटं जानुनी महापुरुषस्य, वितल द्वितीयपुटं ऊरू महापुरुषस्य, कालो महापुरुषस्य गमनक्रिया, अतल प्रथमपुट महापुरुषस्य पायु, प्रजापतिर्देवतासवतासन्ताननिमित्तं चिह्न पुंस्त्व महापुरुषस्य, वृष्टिर्महापुरुषस्य बिन्दु, पृथिवी गगनपर्यन्तो भागो नाभेरधस्तान्महापुरुषस्य, मेरोर्दक्षिणत पर्वतत्रय दक्षिणबाहुरुत्तरतश्च पर्वतत्रय वामबाहुर्महापुरुषस्य, श्रोणी सन्ध्ये वाससी महापुरुषस्य, (fol 8b) प्रात सन्ध्याशुक्लप्रकाश सायसन्ध्यापाटलप्रकाश कौपीनाच्छादकौ वस्त्रखण्डौ महापुरुषस्य, समुद्रो नाभिर्महापुरुषस्य वाडवानलः समुद्रस्थो जलशोषको महाप्रलये महापुरुषस्य, जठरस्थ ऊष्मा वस्तुमात्रस्य पाचक, अन्ये जलाशया नाड्य शरीरस्था महापुरुषस्य, तथा सर्वजलाशया समुद्रे मिलन्ति। यथा सर्वा नाड्यो नाभौ मिलन्ति गङ्गा-यमुना-सरस्वत्यस्तिस्रो नाड्यस्ताश्चेडा गङ्गा पिङ्गला यमुना सुषुम्णा सरस्वती। भूर्लोकोपरि वर्तमानो भुवर्लोक यत्र देवगन्धर्वास्तिष्ठन्ति यतश्च शब्द उत्पद्यते तदुदर महापुरुषस्य, खण्डप्रलयाग्नि महापुरुषस्य प्रातर्भक्षणीयभक्षिका क्षुत्, खण्डप्रलये जलाना नाशो महापुरुषस्य जलपान पिपासा च, भुवर्लोकोपरि वर्तमान स्वर्गलोक स्वर्गस्य पुटानाम् एकं पुट महापुरुषस्य वक्ष स्थल नित्य सुखोत्सवशान्तयस्तत्र, सर्वाणि नक्षत्राणि मणिमुक्ताहारो महापुरुषस्य, अयाचितदानधर्मो दक्षिणस्तनो महापुरुषस्य, याचितदानधर्मो वामस्तनो महापुरुषस्य। साम्य त्रिगुणाना सत्त्वरजस्तमोरूपाणा प्रकृतिरित्युच्यते, तन्महापुरुषस्य मन, यत कमलमपि त्रिरूपं श्वेत रक्त श्याम च मनोऽपि कमलाकार त्रिगुण ब्रह्मा मनोनाम धारयति महापुरुषस्य, मनसश्चेष्टा भवति विष्णुर्दया स्नेहश्च महापुरुषस्य, महेश क्रोधो घातो महापुरुषस्य, चन्द्रो हास प्रसादश्च महापुरुषस्य, शोकदु खोष्मनिवारकत्वात् वसिष्ठो ज्ञान महा० वायु प्राणो महा०

असाधुकर्म अधर्मश्च पृष्ठ महा० मेरु पृष्ठदण्डो म० अन्ये पर्वता सुमेरोर्दक्षिणोत्तरा पार्श्वे दक्षिणोत्तरे म० अष्टा देवा लोकपालास्तेषामिन्द्र श्रेष्ठो ऽत्यन्तसमर्थो दातावर्षुकोऽदाताऽवर्षुकश्च महा० हस्तद्वय दक्षिणहस्तो दाता वर्षुकश्च वामहस्तोऽदाताऽवर्षुकश्च , अपसरस कररेखा महा० धनाधिष्ठा[ता]रो देवा महापुरुषस्य कराङ्गुल्य., यक्षा नखा महा० त्रयो देवा लोकपाला दक्षिणहस्तो म० तत्राग्निनामा देव प्रकोष्ठ यमनामा देव कूर्पर निर्ऋतिनामा देव प्रगण्ड , लोकपालास्त्रयो देवा वामबाहुर्महापुरुषस्य, तत्र ईशानो वामप्रकोष्ठ , कुवेरा वामकूर्परः, वायुर्वामप्रगण्ड , कल्पवृक्षो दान महा० दक्षिणोत्तरध्रुवौ दक्षिणोत्तरावसौ महापुरुषस्य, कुलाधिष्ठाता पश्चिमदिक्स्थो वरुणककुभ् महापु० महर्लोक स्वर्गलोकोपरि विद्यमानो ग्रीवा गलश्च महापु० अनाहतनादश्चक्रवर्त्ती शब्दो महापु० जनलोको महर्लोकोपरि (fol 9a) विद्यमान शोभमान मुखम् म० जगतामिच्छा चिबुक महा० जगद्वृतिनो लोभा अधरोष्ठो महा० लज्जा उत्तरोष्ठो महापुरुषस्य। स्नेहा दन्ता महा० सर्वलोकभक्ष्य भक्ष्य महा० सर्वजल गलरन्ध्रं म० अग्निजिह्वा महा० सरस्वती वाक्शक्तिर्महा० वेदा सत्यवचन महा० सृष्टिकरी माया लीलाहास्य महा० अष्टौ दिश कर्णौ म० अश्विनोकुमारौ सुन्दरौ देवौ नासापुटे महा० गन्धतन्मात्रा घ्राणेन्द्रिय महापुरुषस्य, वायुगति-निश्वसित म० जनलोकतपोलोकयो स्वर्गस्य पचमपष्ठपुटयो प्रकाशेन परिपूर्णमन्तरालं तस्य दक्षिणो भागो दक्षिणमक्षि वामभागो वाममक्षि महा० मुख्यप्रकाशम् अनादिसूर्य वदन्ति स दृष्टिशक्तिर्महा-पुरुषस्य, अहोरात्राणि जगतो निमेषोन्मेषौ महा० सर्वजगत्सृष्टि सुकटाक्षो महा० मित्रनामा देवोऽधि-ष्ठाता स्नेहस्य, त्वष्टा देवोऽधिष्ठाता क्रोधस्य भ्रुवौ महा० जनलोकोपरि विद्यमानस्तपोलोको ललाट महा० सत्यलोक सर्वलोकोपरि विद्यमानो मूर्धा म० उपनिषदो ब्रह्मरन्ध्र महापुरुप० महाप्रलयकालीनमेघा केशा महा० तृणलतागुल्मादिक लोमानि म० जगतो लक्ष्मी सौन्दर्य महा० सूर्य प्रताप स्वच्छत्व महापुरुषस्य, भूताकाश रोमकूपा महापु० चिदाकाश ईदृशशरीरस्यात्मा महा० मनुष्यशरीराकृतयो गृह महापुरुषस्य, ज्ञानिन सौधस्थान रह स्थान च महा० । यथा **दावूद** प्रत्याज्ञप्तवान् हे **दाऊद**, मदर्थ गृह सज्ज कुर्विति । स उक्तवान् शुद्धस्य निराश्रयस्य का गृहापेक्षेति । पुनराज्ञप्तवान् त्वमेव मम गृह ततो मदतिरिक्त दूरीकृत्य हृदय रिक्त सम्पादयेति । यथा किलास्मिन्महाब्रह्माण्डे नानापदार्थास्तथा तत्प्रति-कृतिरूपे शरीरब्रह्माण्डेऽपि सन्ति परन्तु सर्वेऽपि परस्परसबद्धा । य इत्थ महापुरुषस्य रूप वेत्ति स जीवन्मुक्त । इय तस्य प्रशंसाऽस्मद्वेदे श्रूयते सर्वदा परमेश्वरकृपादत्तेन सन्तुष्ट स जीवन्मुक्त इति ।

द्वितीया सर्वमुक्ति । एता विदेहमुक्ति वदन्ति, सर्वेषा मोक्ष इत्यर्थ । चित्स्वरूपे लीनता मोक्ष इति । इय मुक्ति सर्वजीवाना साधारणी । महाप्रलये नश्यत्सु भूर्लोकस्वर्गनरकेषु विलीने ब्रह्माण्डे ब्रह्मदिवसे समाप्ते च जीवा सर्वे चित्स्वरूपे लीयमाना मुक्ता भवन्ति । अस्मद्वेदे श्रूयते परमेश्वरस्यैको महान् वैकुण्ठोऽस्ति यत्र गते सति महामुक्तिर्भवति, न भय न शोक इति । अनया श्रुत्या इय मुक्तिरेव प्रतिपादिता । तृतीया मुक्ति सर्वदा मु(fol 9b)क्तिनित्य मुक्तिरित्यर्थ । सा च यत्र यत्र संचरति ब्रह्मणो दिने रात्रौ वा प्रकटे जगति गुप्ते वा ब्रह्माण्डे आविर्भवति लीने वा भूते भविष्यति

वर्त्तमाने काले वा तत्र तत्र मुक्त एव तिष्ठति यत्र यत्रास्मद्वेदे श्रुत नित्य तन्मध्ये त्तिष्ठतीति तत्रापि तन्मध्ये इति पदेन अथ ज्ञानरूप स्वर्ग एवोक्त, नित्यपदेनेय मुक्तिरुक्ता। किं च यत्र यत्र तिष्ठति तत्र तत्र ज्ञानयोगसामर्थ्यवान् परमेश्वरप्रसादवाश्च तिष्ठति। एतत् कण्डिकाद्वये एतादृश-स्यैव प्रशसोक्ता प्रियोदन्त ददाति तेभ्यस्तेषा परमेश्वर स्वीयकृपया पुनरुदन्त ददाति वैकुण्ठस्य स्वर्गाणा च तेषा तिष्ठति स्वर्गेषु वैकुण्ठे। किं तत् सर्वा नित्यसम्पत् अथ च नित्यमुक्तिः निश्चयोऽय परमेश्वरनिकटे महाफल तिष्ठति। द्वितीयकण्डिकेय पुनरुदन्त ददाति श्रद्धावता धार्मिकाणा, तस्य धर्मस्य फल सत्यज्ञानप्राप्ति। निश्चयेन ज्ञानिना सम्यक् फलमस्ति तत् किं वैकुण्ठ, नित्य स्थातारो वैकुण्ठे।

अथाहोरात्रस्य ब्रह्मणो गुप्तप्रकटतारूपस्य निरूपणम्। पौराणिकाना मते ब्रह्मणो **जिबरईल** पदाभिधेयस्य ब्रह्माण्डनाशस्य परब्रह्मण प्रकटदिनसमाप्तेश्च अष्टादशाब्जपरिमितानि मनुष्यवर्षाणि। एकैकमब्ज कोटिशतस्य भवन्ति। अयमर्थ अस्मद्वेदकण्डिकाद्वयानुसारी। तत्रैका निश्चयेन च ब्रह्मणो निकटे एक दिनमस्ति अत्रत्यगणनया सहस्रवर्षपरिमित भवति। द्वितीयकण्डिका पुनस्तन्निकटे गच्छन्ति देवता आत्मा च। आत्मा **जिब्रईल**पदाभिधेय। जिब्रैलो ब्रह्मा यस्मिन् दिवसे तस्य मानं पंचाशत्सहस्रवर्षपरिमित येषा वर्षाणामेकैक दिन प्रसिद्धवर्षपरिमितम्, सहस्रवर्षस्य प्रथम-कण्डिकाया प्रसङ्गो जात। एव शतवर्षपरिमितम् आयुष परिमाण जिब्रईलस्य, तथा प्रकटदिनस्य परिमाण जगत्पदवाच्यब्रह्माण्डसमाप्ते परिमाणम् एतेषा गणना कुर्म। अत्रत्यलोकगणनया अष्टादशाब्जानि भवन्ति, एकमब्ज कोटिशतस्य भवति न्यूनविषमता विना अनुसारिणीय गणसिद्ध-गणनया भवति। अष्टादशत्वनियम एतदर्थं गणितमर्यादा सिद्धाना निकटे अष्टादशसु परिच्छिन्ना, अष्टादशोत्तरे गणनमर्यादाया अभावात्। एतन्मध्ये प्रलया भूता भविष्यन्ति च ते खण्डप्रलया **क्यामतिसुवरा**परपर्याया उच्यन्ते। यथा जलप्रलयो वह्निप्रलयो वायुप्रलयो वा एतस्य दिनस्य(fol 10a) समाप्तौ रात्रौ जायमानाया **क्यामति कुबरा** भवति। त महाप्रलय वदति। कण्डिकाद्वयस्येयमाज्ञा। तत्रैकस्या इयमाज्ञा, तस्मिन् दिवसे वेष्टन करिष्यामि गगनाना पत्रवेष्टनवत्। द्वितीय-कण्डिकाया इयमाज्ञा भविष्यत्येतप्या पृथिव्याः प्रतिनिधिरूपा परा पृथिवी प्रकटा भवति महाप्रलयोत्तरं गुप्तरात्रौ प्रकटदिनसमानपरिमाणाया परिच्छिन्न सर्वं वस्तु शुद्धचैतन्ये लीन भवति रात्रेरपि मानम् अत्रत्यवर्षगणनया अष्टादशाब्जमख्यानि वर्षाणि भवन्ति। इद रात्रे परिमाण शुद्धचैतन्यस्य सुषुप्ति सृष्टेर्जगत्प्रकटीकरणाद्विश्राम्यति। एतत् कण्डिकाया व्यक्तेय सुषुप्ति। तस्याश्च कण्डिकाया अयमर्थ शीघ्रमेव विश्राम कुर्मो भवदभ्य हे देवयोनयो मनुष्याश्च, यावद्दिवसेषु जगत् प्रकट तावच्छुद्धचैतन्यस्य जाग्रदवस्थास्थानं, खण्डप्रलया स्वप्नावस्थास्थान, महाप्रलय सुषुप्त्यवस्थास्थानम्। यदाहुर्निश्वसितमस्य वेदा वीक्षितमस्य पच भूतानि स्थितमेतस्य चराचरमस्य च सुप्त महाप्रलय इति।

हे सुहृत्तम, अस्मिन्निरूपणे यल्लिखित सूक्ष्मदृष्ट्यानेकधा निश्चित तत् स्वानुभावानुसारि । अनुभवश्चैतत्करिण्डकाद्वयानुसारी ज्ञात, कुत्रापि ग्रन्थे न दृष्टो न वा कुतश्चित् श्रुत. । यद्ययमर्थोऽपरिपूर्णमतीना श्रुतिकटुस्तदास्माक न कापि क्षति । परमेश्वरोऽवाप्तकामो जगत ।

अथ ब्रह्माण्डप्रवाहानन्त्यनिरूपणम् । निश्चेतार शास्त्रज्ञा मत्यस्वरूपस्य नैकैवेय रात्रिर्नचैकमिद दिन किन्तु एतद्रात्रिसमाप्तौ पुना रात्रिरायास्यति अनेन प्रकारेणानन्त्यम् एतस्यानादिप्रवाह इति नाम वदन्ति । अस्माक **ज्ञानकविना** व्यजनयाऽयमनन्तप्रवाह उक्त । वृत्तान्तस्य मम प्रियतमस्य चान्तो नास्ति । यद्वस्तु आदिरहित तदन्तवदपि न भवति, यत किचिद्वस्तुजात विशेपत प्रकट गुप्त च पूर्व दिवा रात्रौ स्थित तदेव विना न्यूनविपमताम् अन्यस्मिन्नहोरात्रे तथैव पुनराविर्भवति तिरोभवति च । यथास्मद्वेदे श्रूयते यथा प्रकटीकृता पूर्व .सर्ववस्तुसृष्टय पुनरपि तथैव ता प्रकटसृष्टी करिष्यामी या सृष्टयो नष्टा आसन् पश्चात् समाप्ते ब्रह्माण्डे मनौ च यथापूर्व स्थिता तथैव तत्स्वरूपेण पुनराविर्भवन्ति, सर्वदैव एव प्रकारेण जायन्ते । यथास्मद्वेदे श्रूयते यथा भवन्त पूर्व सृष्टास्तथैव पुन स्रक्ष्यामि । ननु अस्मत्परमसिद्धस्य (fol 10b)सिद्धत्वसमाप्तिरनेन प्रकारेण न सिध्येत् । अत्र वय ब्रूम । अन्यस्मिन् दिवसेऽपि परमेश्वरसत्कृतेऽस्मत्परमसिद्धे तत स्वरूपेण प्रादुर्भूते तस्मिन् दिवसे पुनरपि परमसिद्धत्व तत्रैव ममाप्स्यते अस्मत्परमसिद्धस्येद वाक्य रात्रावीश्वरदर्शनार्थमुपरिगतसम्बन्धि । अस्मिन्नर्थे प्रमाण तस्या रात्रावस्मन्महासिद्धा प्रवाहमुष्ट्राणा दृष्टवन्त ते च उष्ट्रा अनवरत चलन्ति, एकैकस्योपरि मजूषाद्वयम् एकैकमजूषायामेकैक जगत्तिष्ठति एतज्जगत्सदृश, एकैकस्मिन् जगति स्वसदृशो महासिद्धोऽस्ति । ब्रह्माण प्रति पृष्टमिद किम् ? उक्त हे महासिद्ध, तत्समयेऽहमुत्पन्नो जात पश्याम्येनमुष्ट्राणा प्रवाह मजूषासहित गच्छन्त परन्तु अह न जानामि किमिदमिति । इह मंजूषापदस्य ब्रह्माण्डेष्वभिप्राय, उष्ट्रप्रवाहपदस्य कालेऽभिप्राय नित्य ब्रह्माण्डानि तस्योपरि चलन्ति । यच्च ब्रह्मणोक्तमिद न जानामीति तस्यायमाशय प्रवाहस्य आदिमन्त च न जानामीति ।

विष्णुरूपात्मन इच्छया स्वीयमनो मन्दरं कृत्वा सकल्पविकल्पान् देवदैत्यान् कृत्वा वेदसमुद्र मथित्वा ज्ञानरत्नमेकमीदृश निष्कासित यद्देवैर्दैत्यैश्च समुद्रमथनं कृत्वा निष्काशितेषु चतुर्दशरत्नेष्वपि न प्राप्तम् । आराधना परमेश्वरस्य विज्ञापना च या कृता तया समुद्रसङ्गमसमाप्तौ सामर्थ्यं प्राप्तम् । सहस्रोत्तरपचषष्टितमे [१०६५] सवत्सरेऽस्म[त्]परमशकाब्दव्यतीते द्विचत्वारिशत्तमे च सवत्सरेऽस्य वीतरागस्यायुषो विद्यमाने परमेश्वरेण सत्करणीय स्वजनश्रेष्ठतमोऽस्मत्परमसिद्ध सपरिवारप्रतिनिधिसमूह ॥

इति श्रीसमुद्रसङ्गमनामा ग्रन्थ परिपूर्णतामगमत् ॥

Post-colophon script शुभं भवतु लेखकपाठकयो ॥ श्री ॥

संवत् १७६५ वर्षे मार्गशिर वदि सप्तम्या चन्द्रजवारे ॥ श्रीः ॥

INDEX

Aaron, 72
Abraham, 72
Acintyabhedābheda, 33
Acit śakti, 13, 19, 29, 79
Adhyāsa, 58, 103
Ajapā, 37
Aka Abdur Rashid, 3
Akbar, 113, 119
Al Ahad, 70
Al Rabb, 70
Al Rahman, 70
Anādisamsāracakra, 90
Anāhata, 67
Ānanda, 62, 114
Anirvacanīya, 54
Apavarga, 88
Aprthaksiddhi, 58
Apostleship and Saintship 71-77
Asat, 51
Ātman 63, 67
Avidyā, 102, 112, 114
Bābā Kūhī, 101
Bābālāl, 2
Baddhamukti, 114, 115
Baladeva, 58, 110
Bandhana, 103
Bandhamukti, 113
Bayazid 2, 65, 91, 101
Bhagavadgitā, 3, 16
Bhagavatprasāda, 68
Bhagavat-purāna, 68, 110, 111
Bhakti, 45, 98
Bheda, 44
Bhedābhedavāda, 116
Bhūrloka, 78
Bhuvarloka, 78
Brahma Sūtra, 53, 56, 60, 70, 16, 17, 88
Candra Bhān, 3
Cidākāśa, 12
Cit, 62
Creation Islamic doctrine 10, Sūfi, 10-11, Sāmkhya and Vedānta 11-12, General Comparison 12, Purpose of 13-17, Islamic view (orthodox) 13, Sūfi view, 14 15 Vedānta view 15-16, General Comparison 16-17, from darkness 18, Upanishadic doctrine 19
Cycle of Existence, the eternity of 117-118
Devayāna, 88
Dhul-nun al Misri, 2, 65, 66
Din-I-elahi and Samudrasangama, 118 820
Dvaitavāda 52
Elements, 9-10
Eliash, 72
Evolution, Islamic doctrine 21, Sufi Abnu'l Arabi's view 22, Nasafi's view 23-24, Shabistari's view, 24, Rumi's view 24-25, Jili's view, 25-26 Jāmi's view, 26-28 General Comparison 28-29
Extraction, Theory of 80, 92
Fanā Al-fana, 101
Firmaments, 77
Gaudiya Vaisnava on the perception of God, 68
God, his attributes 38-39, Three Gunas 39 45, Islamic view (Orthodox) 39-40 Sūfi view 42-43, his names 69, day and night of 40, 38-43, 127, his immanence 29-33, Vision of, 63, Islamic view 64, Sūfi view 65-66, Upanisadic view 66-67, Vedānta view 67, Gaudiya Vaisnava view 68 General Comparison 43
Govinda-bhāsya 44
Gulshan-i Raz, 99, 109
Hadith literature, 69
Hallāj, 15, 65, 76, 101
Heaven and Hell, 83 88, Islamic view, Vedanta view 87-88
Hujwiri, 57, 74, 76
Ibnul Arabi, 65, 70, 73
Ibnu'l Farid, 109
Isaac, 72
Ismail 72

Jabarūt, 57, 60
Jacob, 72
Jagat, 115
Jalal, 61
Jāmi, 65
Jamal, 61
Janaloka, 79
Jesus 72
Jili 10, 48, 50 53, 65, 70, 74, 79, 98
Jīvanmukti, 67, 97, 110, 112, 113, 114.
Jñāna, 69,
Job 62
Jonas 72,
Joseph 72
Kalābādhi, 50, 65, 69, on the perception of God 65
Lahut 57
Latif 64,
Lot 72,
Laws of Karma, 90-91
Light as the essence of God 61 Three kinds 61, Islamic View Sufi—Upanisadic View 61 61, Vedānta View 72, Its manifestation 63
Madhva, 52,53,61,104,105,101,110, 116,
Mahāmukti 80
Maharloka, 79.
Mahāpralaya 116
Majma "ul-Bahrin,'- 4 5,120.
Malakuta 57,60
Māyā 54,112,113
Meditation, on the identity of God and soul 37, Rāmānuja s conception 38, Nimbārka 38, Dārā s View, 38
Mithyā 51,102
Miyān Mir 2
Muhammad 64,71,72,73,74,76
Muinuddin Chisti, 1
Mukalima-i-Dara, 3
Mullāh Shah Pir, 2.
Nabi 72,73
Naga 56,
Nasuta 57 60
Niche 63
Nimbārka 52,53 68,70,103,104,110,116
Nirguna 67,75
Niskāma Karma 68
Nityamukti 97,114,115,113
Pañcikarana 18,19
Paramātman, Its relation with the individual soul, Islamic Views, Sūfi View 50, Vedānta View 51-53, General Comparison 53 56
Pāramārthika 54,106,107,115 Parināmavāda 51 Pir Mullah Shāh to, Pitriyāna, 81 88 Prakriti, 13,19, 24, Prāna, 56
Pratibhāsika, 54, 55
Purānas, 71
Purusottamācārya, 74
Qurān 63, 64, 65, 69, 71, 72, etc
Quarter, 77
Rāmānuja, 51, 53, 54, 55, 65, 68 70, 108, 110, 116
Rasul, 72
Resurrection, 81, 111
Risala-i-Hak Numā, 2.
Rumi, 65, 74, 108
Saccidānanda, 115
Safiad, 2
Saktimat-sakti, 52
Safinat-ul Awliya, 1, 2
Saiva School, 70
Sāksātkāra, 67, 68
Satyaloka, 79
Sat, 63
Sattātiaividhyavāda, 54,
Salvation, 96, Sarvamukti, 97, Nityamukti, 97, Salvation and Heaven, 97, Islamic view, 97, Sūfi Views 98, View of moderate Sūfis, 98, Pantheistic Sūfis, 98-99, Monistic Sūfis 99, View of Rumi 99-102 Advaita View 102-103, Viśistādvaita View 103, Dvaitādvaita View 103, Suddhādvaita View 104, General comparison 104-108, Kinds of Salvation,—Islamic View 109, Sūfi 109-110, Advaita 110, Visistādvaita View 110, Gaudiya Vaisnava View 110 112, Perfect Man and Jīvanmukti 112-113, Sānkhya-mukti 113, Dārā's View 116
Shāhjāhān, 1
Shabistari, 51, 53, 54, 65, 99, 106, 109

Shathiyat, 2
Sir-I-Akbar, 2
Śiva, eight forms of, 70 71
Soul, its stages, 45-50, 63, Sound, 34 37
Special Grace, Thory of, Islamic View 92-93, Sūfi View 93 94, View of Kalabādhi, 94 95, Jili, 35 Indian View 95-96
Sribhāsya, 56, 59 70
Sridharasvāmin, 111
Srijiva Gosvāmin, 111, 112
Srikantha, 70
Susupti 57,59,59.
Svapna 56,57,58
Svaprakāsa 62
Svarloka, 78
Svarūpa, 62,110
Taarruf, 65
Tapoloka, 79
Turīya 57,58
Upādhi, 56,58,103
Upanisads,
Aitareya 19,
Brhadāranyaka 62,66,67,86,88
Chāndogya, 19,34,52,62,89,88,112
Katha 66,67,68
Mahānārāyana, 66
Mundaka 67,68,111.
Śvetāsvatara 62,66 67
Taittirīya 19,33
Vaikuntha, 112, 116
Vallabha, 68, 104, 105, 110, 116
Vedāntaratnamañjūsā 43, 50 74
Videhamukti, 68,69,97,110 114,116
Vyavahārika 54 55 106,197,115
Wali-73
World, number of 77, Islamic View 77 78, Vedānta View 78, 79, Pauranic account 78 79, of the dead, 80 95
Yusuf Ali 63f,64f,69f 72f etc
Yogavāsistha, 3
Zakaria, 72

Some other Works of Dr. J. B. Chaudhuri

1 THE PADYAMRITA-TARANGINI by Hari Bhāskara. An anthology of Sanskrit verses Price Rs 10/- only

2. THE SUKTISUNDARA by Sundaradeva Edited by Dr J. B. Chaudhuri Rs 2/-

3. THE CONTRIBUTIONS OF WOMEN TO SANSKRIT LITERATURE—by Dr J B Chaudhuri in seven big volumes — Rs 54/-

Vol 1 SANSKRIT DRAMA It contains the commentary of Sundarī and Kamalā called Camatkāra-Candrikā on the Viddhaśāla-bhanjikā of Rājaśekhara Rs 8/-

Vol 2, SANSKRIT POETRY Sanskrit Poetessess Part 1 This Volume contains an account of a very large number of Sanskrit Poetesses of all ages 2nd edition Rs 8/-

Vols 3-4 (bound together) PAURANIC and SMRITI LITERATURE. Contributions of Women to Pauranic and Smriti Literature It also contains critical editions of Bīnābāyī's Dvāraka-pattala and Viśvāsadevī's Gangā-vākyāvalī Rs 15/-

Vol 5 TANTRAS The Sudarśana by Prānamanjarī Being a commentary by Prānamañjarī on the Tantrarāja Tantra Rs. 5/-

Vol 6 SANSKRIT POETRY SANSKRIT POETESSES Part B. Rs 8/-

Vol 7 SMRITI LITERATURE It contains, among other things, a critical account of the outstanding scholarly achievements of Laksmī Devī Pāyagunde and a critical edition of the Kāla-Mādhava-Laksmī by her Part 1 only Rs 10/-

Vols 8—10 SMRITI LITERATURE In the Press

4. SANSKRIT DUTA-KAVYA SANGRAHA, Critically edited for the first time by Dr J B Chaudhuri 4 Volumes Rs 6/8- only

Vol I Bhramaradūta-Kāvya by Rudra Nyāyapañcānana Rs 1/8

Vols, II—III The Vānmandana-gunadūta-Kāvya by Vireśvara and the Candra-dūta-Kāvya by Jambu Kavi (bound together). Rs 2/8/-

Vol IV The Haṃsa-dūta-Kāvya by Vāmana Bhatta Bāna Rs. 2/8/-

5 CONTRIBUTIONS OF BENGAL TO SMRITI LITERATURE by Dr J. B. Chaudhuri Vols 1 and 3. Rs 3/8/-

ERRATA

Page	*Line*	*For*	*Read*
3	19	Mushim	Muslim
3	30	Introduetion	Introduction
4	7, 8	great grand-son	great-grand-son
6	2	709 A D.	1709 A D
7	10	grand-father	great-grand-father
20	22	Emperical	Empirical
40	23	hearath	heareth
40	26	Irrestible	Irresistible
65	6	Tac'arruf	Ta 'arruf
93	19	of rgives	forgives
93	23	hey	they
96	21	Reservation	Resurrection
72	footnote 5	See under section 20, salvation in p 185	Quran XIV 10-12, XVI 43-44, XVII 94-95, XXI 7-8, XXV 7-8, 20, (Yusuf Ali's Ed)